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THE  
BISHOP  
OF  
GALLOWAY  
HIS  
DIKAILOGIE:

Contayning a iust Defence of his  
former APOLOGIE.

Against the iniust Imputations of  
M<sup>r</sup>. DAVID HUME.

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*O what a grieſe; that hauing to doe with Enemies, wee are  
forced to fight with Friends!*

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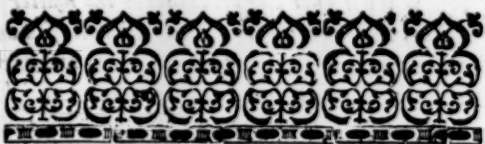


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TO  
THE CHRISTIAN  
READER.



*AS I was on my journey from LONDON homeward, in the Moneth of MAY last, I was overtaken not farre from Darnetoune, by our Country-man, M<sup>r</sup>. Daud Hume, Goodman of Gods-croft.*

*After we had saluted one another, we fell incontinent to a conference of Church-gouernment: hee excused himselfe, that his leasure serued him not at that time to stay in our companie, his urgent affaires forcing him to post before, but hee promised to send mee his doubts in writing, and I promised him (if it pleased the Lord) an answer. The point I tooke in hand to proue, was, that no substantiall point of Discipline was changed in our Church. For, Ecclesiasticke Synods vsed before, are retained still, the censures of Admonition, Suspension, Excommunication; yea, the Admission and Deposition of*

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Pastors, or what euer else pertaynes to the matter of Discipline; these are not remoued but rectified and roborated: in that the power to moderate and exercise these censures, is not left free to euery one, but restored againe to the Bishop, to be used with aduise of his Brethren: thus keepe wee still the same Discipline, but more orderly used.

Wee dined at Darnercoune, and parted in louing manner, with all brotherly kindnes: we ouertooke him againe at Dunbar, where not finding his former humanitie, I marvelled what it could be, or from whom it came, that so small a change of the soley should make so great a change of the affection; for in the one hee was most kinde, where with reason he might haue beene more strange; and in the other most strange, where of dutie hee both might and should haue beene more kindly. Since that time I fore-gathered not with him, and I expected nothing, but kindnesse from him, and that the question should haue beene quietly and peaceably disputed by writing among our selues, till now that he hath begunne the publike warre. He had sent me some missiue Letters written by him to some others, crauing resolution of his doubts concerning Church-gouernment. And as I was dispatching an answer to him, I was forced to plead for my Conscience by APOLOGIE against a lying Libeller, which here Mr. David against all dutie and reason hath publickely impugned. First, because I stood bound by promise to giue an answer to himselfe, and reason would hee should haue expected it: yea doubtlesse he had gotten  
it

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*it long ere now, in more quiet and louing manner, if he had not interrupted me. Secondly, I had written nothing against Mr. Dauid, I touched him not in my Apologie, and no other way gaue I him any cause to write against mee. Thirdly, hee being a priuate man, it cannot be but a great Presumption to condemne by publike writing a Church-gouernment established by Law and that without knowledge (if himselfe be true) for he professeth to seeke instruction concerning it, yea, without eyther calling or lawfull commission. Fourthly, before euer he sent this Refutation of this Apologie to me, or had discharged with me, he published sundry Copies of it to be seene and read of others, which in our Prouerbe we call Treason vnder trusting. Fifthly, his whole Admonitorie Treatise is full of Inuectiues in personam, without regard of modestie, yea, of that feare of God which becommeth a Christian, bringing nothing, or else very little ad propositum.*

*Thus hath Mr. Dauid kept no faire warre with mee, but hath very farre ouer-seene himselfe, and wronged mee, which that the indifferent may know, I haue here published his Admonition in his owne words and mine answers. I haue omitted no materiall thing in it; onely words of needlesse repetition where-in hee aboundeth. If hee had contented himselfe to iustifie the Libeller, in tramping my Name, my Conscience, my Ministrie vnder his feete, it had beene a prooffe of my patience great enough. But where without reason or truth, he will beare downe a common cause, and  
increase*

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increase offences in the hearts of simple people, I cannot of conscience suffer it unanswered: specially, seeing under pretence of impugning mee, hee directly impugneth it. If my heart in this had reprov'd mee of my wayes, I might haue lurked in secret, and past ouer the Libeller, and him also with silence; but an honest conscience feareth not the light, but rather reioyceth in it. Onely I craue of the modest minded Christian, that if my speeches in the Answer at any time be sharper then becommeth, is be imputed to humane infirmitie, whereunto the loue of the cause, and knowledge of mine owne innocencie hath carryed mee, not want of loue toward him or others. It is no pleasure to mee to offend any man: if any such haue escaped mee, I will not excuse my selfe in that which the wise, godly, and indifferent Reader shall thinke may iustly be reprehended.

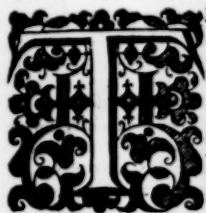
Thine in the Lord,

W. B. of Galloway.



# THE BISHOP OF GALLOWAY

HIS APOLOGIE.



Here are two things requisite in a man, that would doe good in a publike calling, the one is a good Conscience, the other a good Name; the first commends him to God, and obtaines a blessing to his labours; the next commends him to men, and procures him the greater credit to effectuate the good which hee hath intended, for the which (saide Philo) *Sicut bonum ac honestum esse, Philo de mita & videri ac haberi prodest.* As it is a good grations Abrahams thing to be good and honest, so is it also good Hamis.

that we should be esteemed good, *Nem isaque est negligenda fama res tum ad custodiam tum ad dignitatem vita utilissima*: A good name therefore is not to be neglected, considering it is a singular helpe both for the custodie and dignitie of our life: for this cause hath it alway beene one of Sathans customable policies, who stands at the right hand of Iehushuah, to resist him in well doing, *Zach. 3.* to staine the Name where he cannot corrupt the Conscience, that by disgracing the instruments, he may destroy, at least diminish the good which fame they would doe: *Hoc est Diaboli opus ut servos Dei mendacio laceret, & falsis Cyprian ad opinionibus gloriosum nomen infamet, ut qui conscientia sua luce clarescunt falsis rumoribus sordidentur.* This is the worke of the Diuell, to strike the servants of God with the scourge of a lying tongue, to abase their honest name in the hearts of others, by wrongfull conceptions, and by false reports to defile them, who are honest in regard of their owne consciences.

a It is a difficult thing to liue in a publike calling, and not to be calumniated. So long as our Saviour liued a priuate life, we reade not that he was

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either

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either tempted by Satan, or traduced by men, but from the time that by Baptisme he was consecrate to doe the great worke of the promised *Messiah*, then Satan set vpon him, and the mouthes of all his cursed instruments were opened to blaspheme him. Now we know that the seruant is not about the master: *Si autem sciscitamus dicerem, aut palmarum folia complerem, ut in sudore vultus mei panem comederem, & ventris opus sollicita mente pertractarem, minus morderet, nemo reprehenderet, nunc autem iuxta sententiam Saluatoris volo operari cibum qui non perit, & geminus mihi error insiguit*: If I were set (said Hierome) to weaue a basket of twigs, with the bull-tush, or to twist the leaues of Palme-trees, or by any such base occupation, I had no more adoe, but to care for my belly, that I might eate my bread in the sweate of my brow, I might doe it all my dayes, and no man bite mee or reprove me for it, but now because, according to the saying of our Sauour, I labour in a spirituall calling, to nourish my selfe and others with that bread of life which perishes not, a double error is enforced vpon me, *Virum egregium sequitur proximorum inuidia, Enuie alway followes vertue*: where it can hurt no otherway, it impugnes by calumnie: this is, as *Nazianzen* calls it, *Malum grauissimum, generosam enim bonorum virorum constantiam labefactere nititur*: A most heauie cull, for by it Sathan seekes to weaken the constancie of good men, and so much the greater euill is it, *Quia non solum falsa componit, sed etiam quae pia gesta sunt deolorat*, Because, saies *Ambrose*, it not onely forges false things, but falsifies true things, deforming and defacing that with her vncouth colours, which is done sincerely, and out of a good affliction.

3 With the like of these weapons hath Sathan fought against mee in his peccish instruments, euer since the Lord called mee to be a Preacher, and no maruaile, Shall a man trample on a Serpent, and not looke to be stinged? I haue professed my selfe, by the grace of my Lord, a disquieter of Sathans Kingdome, I thinke it not strange if hee doe what hee can to disquiet mee, disquiet hee may, dishearten hee shall not. Shall I be moued at his lying Libellers? No: *Absit à seruo Christi tale inquinamentum, ut patientia maioribus preparata, in minimis excidat*: Farre be that spot from the seruants of Christ, that their patience prepared for greater, should faile in so small tentations, *Qui cito iniuria mouetur, facit se dignum videri contumelia*, Hee that is hastily moued with a contumely, makes it to seeme that hee is worthe of it. What then, shall I vtterly neglect his false accusations? No, least by them any credit I haue to doe good vnto others be stollen from mee. I will neither suffer an *Absham* nor an *Achitophel*, A Friend nor a Foe, to steale away from mee the hearts of any of Gods people, if I may stay it. To such therefore as feare God I speake, as *Augustine* did to his brethren, *Mihi sufficit conscientia mea, vobis necessaria est fama mea*, To mee my conscience is sufficient, but for you my good name is necessarie. Of such as are mine Enemies either of weakenesse or wickednesse, I demaund as *Iacob* did of *Laban*. Now when yee haue searched all my stuffe, what haue yee found? bring it forth, that we may see it.

Hieron. Prolog. 2.  
in Iob.

Nazian.

Ambros.

Tertul.

Amb. Off. lib. 1.  
20. 5.

August. ad Frat.  
in Erem.

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4 O, forsooth, yee were once otherwayes minded concerning Church-gouernment. In some things, I confesse, I was, in others not. Paritie in Church-gouernment I euer thought the Mother of confusion, neither can I see that God hath beene the Author of it in any of his workes, yea by the diuersitie of his gifts he declares that hee allowes not equalitie in gouernment, where here, if any strife be about comparision of gifts, I haue no more to say, but that hee who in humilitie of minde cannot submit himselfe to obey any other, was neuer meete to bee a Ruler of others, how great so euer his gifts be.

ἀρχιστάμι μαθῶν ἀρχεν μὴ ἐπιχειρεῖν.

And that Preachers should haue place in Parliament, to giue light out of the holy Oracle, to the Prince and States of the Kingdome, I euer thought it both reasonable and necessarie, and did by my publike voice approue it in that generall assembly holden at *Dundie*, wherein this matter was first motioned. And in these publike Lectures which once in the moneth wee had in our Presbyteriall exercise, for clearing the Controuersies of this time: I did in my course openly declare, how in Church-gouernment a happy meane wero to be wished betwene Anarchie and Monarchie, two fearefull euils in the Church, the one proceeding from paritie, wrought confusion, as might be seene in the pitifull state of the Churches of Flanders: the other breeding tyrannie and all sort of oppression: a lamentable prooff whereof we might see in the Churches of Italy, and other parts vnder the dominion of that Romish Vsurper: thus is there not so great a cause to charge me with a change, as is alleaged.

§ But in that wherein before I misliked Episcopall gouernment, fearing least tyrannie, libertie, and other euils should follow it, if now, perceiuing a Christian King most carefull out of his rare pietie and wisdom, to see it vsed vnto the right end, I haue changed my minde, as many others, both worthie Fathers, and brethren in our Church haue done, to whom the world cannot denie an honest testimonie: what imputation should this be vnto me, *Cum mentem in melius mutare non leuitas sit sed virtus*, sith for a man *Ambros. in* to change his minde to the better, it is no leuitie nor inconstancie, (as the *Psal. 119.* lying Libeller termes it) but vertue? Episcopall gouernment was embraced of this Church ere I was borne, and with it wee enioyed the Gospell for many yeares, and some that were worthie and faithfull men in this same Ministrie of *Perth*, wherein I haue now laboured by the grace of God almost this twentie yeares, did discharge (in effect) the same office of a Bishop in the bounds of *Galloway*, yea by imposition of their owne hands did ordaine Bishops of other Dioces. If there were then a reason, why the Episcopall gouernment once embraced, being fallen in decay, the Presbyteriall should be established, is it not now possible (thinke ye) to get a reason why both of them should be reunited, the one of them being ordained

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so honour and strengthen the other, and being reduced to that order and use, for which anciently it did serve in the Primitive Church. Especially seeing it is done by the fatherly fore-cast and provident care, (not without warrant of Gods word, example of the Primitive Church, nor aduice of the present Church) of such a King as God hath given vs, a Professor, a Confessor, a Demi-martyr, a Protector, a Preacher, a Propagator of the Gospell with vs, whose power, for any thing I can yet learne, is greater in the eternall government of the Church, then we haue well considered of.

6 O but, say you, by this change, the people are made vncertaine of their Religion? This cannot be but the bolt of some enemie, or the birth of the braine of some friend over-farte miscaried with opinion. If it hath done euill to any, it is an argument, their light is weake: for why? doth diuersitie of externall government import a difference in Religion? Are there not many famous Churches in Europe, flourishing this day vnder the Episcopall government? haue not many Bishops themselues beene honoured with the honour of Martyrdome, and sealed the truth of the Gospell with their blood, since the reformation of Religion: *Latimer, Ridley, Cramer*, and many more in our neighbour Church may stand for examples. I will beseech all such weake Christians to take none offence, where it is not giuen. *Ad unitatem fidei sufficit ut eadem sit doctrina Evangelij & Sacramentorum administratio*: It is sufficient for the vnitie of faith, that the Doctrine of the Gospell and Sacraments be one and the same: in other externall things, there may be diuersitie, yea often times the diuersitie of times, and states of people will require a diuersitie of externall things, for the furtherance of the worke of edification.

7 The Apostles did all teach one, and the selfe-same Doctrine, but did not all gouerne their Churches in one and the selfe-same manner: for *Iames* and *Peter* among the Iewes tolerated Circumcision, which *Paul* among the Gentiles would not doe; yea, the Disciples of *S. Peter* and *S. Iohn*, testifie how these blessed Apostles kept the Feast of the Passouer on diuers dayes, as both *Eusebius* and *Socrates* doe write: yet was this diuersitie no impediment to the propagation of the Gospell by them both. It is euer to be considered, what the worke of edification requires. For that kinde of externall government which some Churches of Christ hath, and others hath not: shall there be entertained a Schisme in our Church? and an vnecessary and vnkindly contention, betweene a Christian people, and their most Christian King. Since to speake in most modest termes, to giue contentment to such as are not contentious, there is no question of Faith in the Church of Scotland (Christian people might be ignorant of this disputation about Discipline, & come to heauen neuertheless, if so it might please some of their Pastors) neither is there a question betweene good & euill, but betweene good and better; betweene two, whereof either of them haue had their course to be, when the other was not; euen in this same Church, I doubt not, the iudicious Reader will consider this, & Wisedome shall be iustified of her children.

*Aug. Confess.  
Art. 7.*



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8 But here I know it is objected by men, even of moderate mindes, if such government were better vsed, and these who haue receiued it, did more good with it, then it would soone purchase credit to it selfe, and be the better liked. These men I see haue nothing against the thing it selfe, but against the vse of it, by which kinde of argument now commonly it is impugned. To these it were sufficient to answer, that *Artificum errata, artibus attribuida non sunt*, the errors of Artisans are not to be ascribed to the Arts themselves, or to such as more wilfully reason in this manner, to answer, as *Nathan* did the *Eunomians*, *Cum in se nihil praeiudij habeant, in nostra illud Noxias, quarum imbecillitate*: Where in themselves they haue no strength, they seeke it in our imbecillitie: *Et de malorum in nobis scintilla flammam eructant & ad carlum aras suas asslando tollunt, vt longè flammam Babiloniam superet*: Of a little sparke of euill in vs, they kindle a great fire, by blowing vpon it with their secret surmings, and publike reproches, till they make the flame, which they haue raised out of a sparke, to mount vp higher then the furnace of *Babel*: thus is it the manner of men to blame readily where they loue not.

9 But to goe further with them, as with all reason I require, that the faults of persons be not imputed to their Offices; so with my heart doe I wish in all that are employed with Ecclesiasticall authoritie, so moderate a behaviour, that no offence should be giuen to the weake, nor cause of contradiction to the contrary minded: but that as *Iosephs* preferment, tending to the good of all his brethren, forced them, who enuied it at the first, to thanke God for it at the last: even so, credit may be conquest to vs in the hearts of them that feare God, by seruient and faithfull aduancement of the Gospel of Christ Iesus. We should neuer forget that warning which *Ierome* gaueto a certaine Bishop; *Rusticu Narbonensis, vide ne minor inueniaris in Christo quam nominaris in hoc seculo*: Take heede that thou be not found lesse in Christ, then thou art named in this world; thou art called a Bishop, so line, that Christ that great Archbishop may approue thee for one.

10 But yet by some carnall and contentious spirits, who liue as if they were Demi-gods, and in their tongues God had set his tribunall, or had made them Iudges of the consciences of their brethren, it is objected, published, and carried from hand to hand, in a Libell, as full of lies as lines, that corrupt respects of gaine & glory hath moued me to embrace it: a searefull crimination, if I were as guiltie of it, as they are bold to affirme it. I know it is a horrible sinne to abuse an holy calling to filthie lucre: the Apostle laid, that godlinesse is great gaine, that is to say, that great gaine is godlinesse; *Quasi sum asfirmans pietatem*. It is a peruerse order: *Terrena calestibus Bezg. mercari*, to buy earthly things with heauenly, where the spirituall Ministrie watcheth vs to exchange earthly things for heauenly, such impietie as this will be punished with a worse leprosie, then that of *Gehazi*. And no losse abhominable is it, to abuse it to vaine-glory and affectation of honour: it is a grosser idolatrie then that of the *Israelites*, who of the gold and siluer which they referued from the Lord, made a *Baal* to themselves.

*Hosea. 2. 8.*

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*August.*

11 To such I will answer, as *Augustine* did to *Petilian*, I am a man, ap-  
 pertaining to the floore of Christ, if I be good, I am there as corne, if I be  
 euill, I am there as chaffe, *Sed non est huius aræ ventilabrum lingua Petiliani*.  
 But your Petulant tongue, like the tongue of *Petilian*, is not the fanne of  
 this floore. If any man thinke hee knowes me better then I doe my selfe, let  
 him giue iudgement as he pleaseth, and others belecue him as they list: if they  
 will credit me of my selfe, my witnesse is in heauen, and my conscience with-  
 in me beareth me record, that I was not moued with gaine or glorie, and I  
 trust to declare it by Gods grace. But what? *Bene sibi conscius non debet falsi*  
*moueri, nec putare plus esse Ponderis in alieno comitio, quam in suo testimonio*: Hee  
 that hath in himselfe a good conscience, should not be moued with false con-  
 ceptions in others, nor esteeme that there is greater waight in other mens  
 traducing, then in his owne testimonie.

*Amb. Off.*

12 Now here I know it is expected, that as I haue declined the causes  
 falsly imputed to me, so I should declare the true causes that moued me, which  
 now shortly are these.

13 First, I perceiued a Christian King, by all meanes possible, seeking  
 the aduancement of the Gospell, for the which it is grieft enough that his  
 Maiestie sustaineth the greatest hatred and contradiction of the aduersaries,  
 but more then enough, his Highnesse should want the comfort of his subiects,  
 professors also: which when I considered, I thought it a matter of consci-  
 ence to refuse to serue and follow his Maiestie in so good a course.

14 Secondly, I saw the weake hearts of many well affected Christians,  
 through misconception, offended at the very name of a Bishop, not able out  
 of light and knowledge to giue any reason of their misliking, notwithstanding,  
 though it be so highly honoured by the Apostle, and commended by  
 the famous lights of the Primitiue Church, who not onely accepted the  
 name, but exercised the office thereof, to the great good of the Church: and  
 that this offence might be remoued, at least so farre as my credit may carrie  
 me, I haue embraced it.

15 Thirdly, I perceiued a perillous Schisme, and vnneccessarie diuision in  
 our Church, for this matter of gouernment, to the great aduantage of the  
 common Aduersarie, which gap I resolued, for my owne part, not to enlarge  
 by contention, but so farre as my weaknesse may to close it vp, at least to  
 make it the lesse.

16 Fourthly, I considered, that the same reason, that of old forced the  
 Fathers of the Primitiue Church, in the iudgement of *Ierome*, to induce this  
 gouernment in the Church, that is, in *Remedium Schismatis*, did more then ma-  
 nifestly require that it should be restored vnto vs: but of this the lesse I  
 speake for duties sake, the more I leaue to be considered of them, who know  
 the truth hereof.

17 Fifthly, the question among vs when I searched as narrowly as I  
 could, is about Ierulems wall, whether it should be circular or quadrangu-  
 lar, round or foure-squared: so the Citie be well, is this a matter for which we  
 should

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should make contention, it being better for the good of the Church, that any one of them should be, then that thus they should strue together, to the great hinderance of the Gospell.

18 Sixtly, and I doe verily thinke that the most famous and reformed Churches in Europe, who want this gouernment, would be glad to accept it, vpon this condition, that with it they might enioy the puritie of the Gospell, which they haue with vs, together with that libertie, fauour and protection of a Christian reformed King, which we haue, and they want.

19 For these reasons, as I was determined before, in the priuate calling of a Preacher, to reuerence and obey others my brethren, clad with the office of Bishops, the prooffe whereof I gaue in these Prouinciall assemblies, moderated by Bishops, whereto I was bound to be present, so haue I at length embraced it in my owne person, being called there-vnto by the most Christian King, and Church of this Kingdome, without any motion, affection, or petition of mine owne (if there be so much charitie in my aduersaries as to beleue me) I could with greater contentment and willingness of minde, haue giuen obedience in all dutifull submission to any of my brethren, nor to haue had any more publike charge in the Church (if the matter had bene in my choice.) And this doe I witnesse out of the very truth and simplicitie of mine heart.

20 If *Shimei* still will raile, and charge mee with a corrupt affection, let him be doing till his owne iniquitie reprove him, I am sure no well aduised Christian will fight with any such armour, for the weapons of our warfare are not carnall, but spirituall. As for others, who like barking Dogges and Birds of the night, chatter to themselves in secret confused sounds, which can bide no triall, back-biting those whom they dare not looke in the face, for such as these, why shall a man turne out of the way? It is a sufficient punishment to such as this way with their will would hurt mee, that against their will they shall helpe me, *Qui volens detrahit fama mea, nolens addidit mercedi meae*, For he that with his will empaire my name, against his will, shall encrease my reward. *Aug. cont. liter. Petii. bb. 3. c. 7.*

21 But if such busie idle-bodies will come and labour with mee in the worke of God, I hope to teach them to bestow their time more profitably, not to disquiet, as they do, their vnsettled braines with such vanities, as vanish so soone as they are conceiued, and brought forth, leauing nothing behinde them but a guiltinesse to themselves, for mine owne part I haue determined not to be contentious, for that is not the custome of the Church of Christ, but haue resolved to spend my time and talent I haue saued to the vantage of my Master, and good of my Brethren, after my weake measure, *Aurum vilutatis minuat sic malleus ymnas.*

22 As for others my Brethren, whom I loue in the Lord, and will allowe reuerence for the graces of God in them, I wish from my heart that precept of the Apostle were fulfilled in vs. That wee did all speake one thing, and there were no dissension among vs, but that we were knit together  
in

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In one minde, and one iudgement, for since the first beginning of this question, I euer thought it a lamentable thing, that they whose hearts are ioy-  
ned in one resolution to die for Christ, if so the Lord should call them vnto  
it, cannot liue together in the vnitie of one minde. But this hath in all ages  
beene Sathans policie, where hee cannot disturbe the peace of the Church  
with externall euasion, he creeps in like a subtille Serpent, to disquiet it with  
internall perturbation, & that oft-times vpon vnneccessarie or small occasions:  
where-vpon hath proceeded this great rupture in Ieruselems wall heere a-  
mong vs, which as it is scene of vs all, and more then enough talked of by  
many, so would to God, our hearts did pittie it, and all of vs endeouored by  
humbled hearts toward our God, by meekenesse of minde, every one of vs  
toward another, to repaire and close it vp againe. And seeing such is the  
condition of our humane infirmitie, that our knowledge in this life is but in  
part, and so our iudgements in all things cannot be vniforme, let vs take heed  
to the next, that difference of iudgements worke not distraction of affecti-  
ons, remembring that the wisdom which is from aboue, is peaceable, and  
that the zeale of God fights not with the weapons of flesh, such as hatred,  
debate, emulations, wrath, contentions. *If we liue in the Spirit, let vs also walke  
in the Spirit*, expressing the fruits of it in our liues, which are, loue, ioy, peace,  
long suffering, meekenesse, goodnesse, wherewith the Lord more and more  
endue vs all for Christs sake, AMEN.

Item. I.

*Tours in the Lord,*

WILLIAM COOPER,

*B. of Galloway.*

FINIS.



**A DEFENCE OF  
THE BISHOP OF  
Galloway his Apologie,  
against the Paralogie  
of Mr. D. H.**

PSAL. 7. 10.

*My defence is in God, who preserveth the upright  
in heart.*



Received from Master David  
Hume, a Gentleman of sundrie good qualities (if they were seasoned with greater sobriety, piety, and love) *An admonitory letter*; (as hee calls it) intending thereby to make mine *Apologie Anapologeticke*; but in deede, as it will shew it selfe, *An Accusatorie libell, dentata Charta*, xai ὁ ἀπολογος γενικαίως, written in defence of those falsehoods, which the former shamelesse, and namelesse *Libeller* had forged against mee, and which now I am forced againe to improve, that all honest men may see mine *Apologie*  
B *Εναπολογητικη*.

*Enapolegeticke*, my defence easily defended, and vvith reason.

2

Before I entred to reade it, I bowed my knees to the Lord my God, earnestly praying, that if it contained any message from the Lord, he would encline my heart to follow it, and not suffer the vnruely passions, and perturbations of corrupt nature in me, to suffocate any light comming from his Maiestie toward me. But hauing read it, I found it to be but *inanis, & inanimis oratio*, a vaine declamation, void of spirit, life, truth, and loue; stored with such carnall boastings, contemptible reproaches, raylings, false lyings, and iterate criminations, as ministred vnto me manifest proofes, that the Spirit which hath stirred him vp to this vnchristian and contentious dealing, proceedes from the father of lies, who hath so far miscaried him out of the compasse of Christian modestie, as to shew himselfe *Non correctorem, sed traditorem, non correptorem, sed corrosorem*, Not a corrector, but a betrayer, not a reprobuer, but a biting deuourer: for which I went againe the second time, and vpon the knees of mine heart, spread it out before God, as good *Ezekiah* did the rayling of *Rab-sache*.

*Aug de verb.  
Dom.*

*Ber. epist. 78.*

3

And heere I found contentment enough for my selfe, and willingly would haue rested in the secret of mine owne heart, *possessing* (as our Sauour counselleth) *my soule in patience*, which the admonent out of his impatience, wrongfully, and vainely had besieged without, remembring that of *Nazianzene*, *In ira pralis risus optima est armatura*, in a battell of wrath, foughten with words, laughter is best armour, *Quid enim, an non diues, si pauper appellatur, ridet, quia falsum id nouit?* For why, will not a rich man if he be called poore, laugh in himselfe, because he knowes it is false, which is said of him? Howsoeuer mine opponent please himselfe, in saying

*Nazian. lib. Cyg.  
Carm.*

*Chrysost. in Ioan.  
cap. 7.*

saying what he will, it is notorious to me, he hath said what he should not, to him it is truth (as hee sayes) by appearance, to me it is certainly knowne to be an vn-truth.

In this testimonie as I haue said, I would willingly haue rested, if the admonent in signe of battell, *arierem in nos immisisset*, yea by displayed banner had made known vnto others, that he intended battell against me, before he had giuen vp, or made any signification vnto mee, and there-after when his admonition came to me, hee warnes me by his letter sent with it, that I should not receiue it, as priuate, but publicke, because (forsooth) a publicke matter must be publickly handled, with many other pert probations to triall, giuing out great brags, that he hath sought many, but can finde none to encounter with him, *Et calum territ at armis, nec minus gloriatur, quam si arguunt abstulisset clypeum*. Betide, that his particular imputations are so shamelesse, as to charge me plainly for a Teacher of false Doctrine, and a man of corrupt conscience. And I know this Treatise of his is caried from hand to hand among those of his owne humor, like an Idoll, in a proceession of triumph, admired, yea adored, as if it were some new *Apollinis oraculum*. That dutie also which I owe to my brethren, and all honest, peaceable, and well affected Christians, bindes mee to giue them iust satisfaction for remouing such offences as this aduersarie hath laid before them. *Quamuis enim animus bene sibi conscius Deo solo contentus esse soleat, nec alterius, aut laudes petere, aut accusationes pertimescere geminata tamen laude sunt condigni, qui cum conscientiam sciant se soli Deo debere indicium tamen suos desiderant, ab ipsis etiam fratribus comprobari*. For albeite, an honest conscience contents it selfe with God, and neither seekes the praise, nor feares the accusation of another, yet are they worthie of double

Cler. Rom. Cyp.  
epist. 31.

Pro. 26. 5.

5

1 Cor. 4.

praise, who knowing that God is the onely Iudge of their conscience, desires neuer the lesse, their actions may be approued of their brethren. In all these respects I hope it shall be none offence to modest men, that I haue broken my determinate silence, and resolved once for all to answer, I will not say a *Foole*, yet certainly an inconsiderate man, *least he seeme to be wise in his owne conceit.*

Mr. *David* his whole Treatise consists of raylings, and reasonings: the fore-front, or vanguard of his battell hee commits to raylings, and these disordered and confused, altogether: wherein I must excuse him, it being hard to keepe such wilde Warriours in rule, as here he hath hired against me. I haue gone through them with order, and reduced them to foure ranckes: raylings, first against my *Name*. 2. against my *Conscience*. 3. against my *Ministerie*. 4. against my *Brethren* clothed with the office of Bishops. In the end, he commeth more modestly to enquire of the cause, and there by Gods grace, hee shall finde me, as modest as he seekes me, readie with words of sobernesse and truth, to resolve him, if hee be readie with like-affectiō to receiue it. But as to his behauiour in the beginning: I would truly haue dealt vvith him *in the Spirit of meekenesse*, I loue it best, but hee hath forced mee to *come with a rodde*; yea, it is good for him and others, I should so doe: Since I am a Pastor, and hee a Sheepe of the Flocke: since hee hath shewed mee the sore, and protests in vvord hee is content I should cure it: Since I see his corruption so grosse, and that the canker thereof is like to eate him vp, I cannot of dutie but apply the greatest, the sharpest salt I can get to rectifie it. Excuse mee Master *David*, though it should bite you, better so, that you may be mended, then otherwise, that this cankered corruption should



should consume you, which it will not faile to doe, if it be not in time preuented.

For, beleue mee, you haue come forth, not like a new *David*, but an olde *Diogenes*: *Canis & inba conuictorum*, Not with the gentle oyle of admonition, nor with the sharper wine of compunction, both which are necessarie in correcting offences by rebukes, and vsed by the sweet *Samaritane* in curing the wounds of his owne, *Vngendo sanat Christus Iehona, non vrendo*, But you are a Phisitian of another qualitie, you haue propined a Cup full of the gall of your bitterneisse, it is returned backe to your selfe, and you must drinke it, *You haue drawne your sword to slay such as be of upright conuersation, and it is entred into your owne bowels*: You vvould kindle a hellish fire in an heauenly fellowshippe, and pester the Paradise of GOD vvith the pelt and poyson of Satan. You bring in vvorkes of the flesh, *hatred, emulation, wrath, contention, sedition, ennie, lying, rayling, heresie*: (for you are the first Father of this calumnie, that in our Church are Teachers of false Doctrine) to defend, as you thinke a Spirituall cause. This is intollerable in the Church, this is to shame the Church (so farre as you may.)

It were but a iust recompence of your presumption, to pay you home with your owne money. Neither is it alway reprocueable (said *Nazian.*) *Radentem vicissim radere*; I know he commends *Hero* the Martyr, that he came out against the *Cynicks* of his time, *Canis aduersus veros canes*: but where the iniurie concernes my selfe, I will not so require you. You haue iudged my conscience to be corrupt, & done what you could to defame me, I will not doe the like to you. I am bound by the Apostles precept, *recompence to no man euill for euill*. And againe, *Be not overcome of euill, but overcome euill with*

6

Rev.

Psal. 37. 14

Rom. 12. 17.

Tertul.

Nazian. Eustochio, epist. 55.

goodnesse. Ver. 21. I remember mine owne lesſon in the Alphabet for Sions Schollers, it is dangerous to fight against Satan with his owne armour, to giue rebuke for rebuke, and pay home one calummie with another: for I know there is no difference inter *pronocantem et pronocatum, nisi quod ille prior in maleficio deprehenditur*. I esteeme it neither wisdome then manhood, *Cum virtute vincere liceat vitio superari, aut etiam superare, quod multo sceleratius est*: When a man may overcome by vertue, to suffer himselfe be overcome by vice in another, or which is much worse, to striue by it to overcome others.

But where your reproaches are not priuate, nor personall onely, but publicke, concerning the whole Church, I cannot of dutie but speake of them as they are vnder, such names and stiles as they deserue: for the cause is common, and the Ministrie of a publicke Office-bearer in the Church, is for the benefit of others, where it is good, and honest, the defaming of it, is not without the preiudice of many, that should receiue good by it. In this you haue degressed so inordinately out of the compasse of Christian dutie, that I am forced to come to you with a fire from God, to burne vp, extinguish and vndoe your vncouth fire, and with an holy anger, as the hammer of God, to beate downe the horne of your pride. That same holy Spirit, which at one time descended in the likenesse of a Doue, at another descended in the similitude of Fire. Meekenesse alway is not to be vsed: there is a time when it becommeth *Moses*, the meekest man of the earth, to be angrie. I dare not say I can rule anger, as he did, but shall doe what I may to restraine it. I know then onely is anger good, when it is a seruant to reason, and a Souldier fighting for the truth, *Tunc neruus quidam anima est indignatio, fortitudinem ad res bene gerendas*

Basil. Ser. de ira.

*rendas prabens.* And here if any shame of this conflict arise vnto you, it is not by my deede, you haue drawne it vpon your selfe. As the dirt which the Sea foames and casts vp in her flowing, returns backe againe without difficultie into her owne bosome in the ebbing: so is it, beleue me, with you, you haue here but foamed out your owne shame, your reproaches and calumnies, which you haue here heaped vp, and dawbed together with vntempered morter, so soone as they are touched, fall backe vpon your selfe, and it is not my rebuke, but your owne, returning vnto you.

You haue drawne me from mine accustomed course of studie, vnto a field of Contention, which I like not. It had beene greater pleasure to mee, and profit to others, I had spent this time vpon some other subiect, meeter for edification of the soules of men, and doubtlesse or now I had done so, if you had not interrupted me: but since you haue kindled a fire in the Church, and your selfe false into it, and like to draw others with you into it also, I will not be so vndutifull as to leaue any thing vndone, that I may doe to quench it. And if in pulling you out of this fire, I handle you more roughly then otherwise I would, and my speeches be sharper then you like wel of to heare, yet I hope to speake nothing against your selfe, but against your sinne, not to seeke a fault in you by searching your conscience, but to rebuke it, where you by word plainly manifest it: and in this if not you, yet at least the Christian Reader will excuse mee, your danger is so desperate, the danger wherein simple ones are drawne by you, yea the perill imminent to the whole Church so euident, by this trumpet of Sedition you haue blowne into it, like another *Bichraan Sheba*, that I am forced to doe as I haue done.

Yer by Gods grace two things I shall keepe, *Patience* and

8

2 Sam 20.

9

Aug. Marcel.  
Epist. 5.

Psal. 55. 12.

Psal. 35. 12.

10

and Love, the one in my selfe, *Cauendum enim est ne vin-  
dicta cupiditate amittatur ipsa patientia, que pharis est ha-  
benda, quam omne quod potest inimicus etiam inuito auferre.*  
The other toward you, I haue, and I will loue you,  
whether you will or not, neither shall your raging in  
this Feauer, alienate mine affection from you. But in-  
deed, I looked for better fruits from you, and expected  
you should haue beene answerable to your stile, *Thea-  
grinus.* The husbandrie of God should abound in fruits  
of the Spirit, which are loue, peace, gentlenesse, good-  
nesse, meekenesse: but how farre you haue digressed  
from these, I hope you will see better, when you come  
to your selfe againe? *Surely if mineemie had defamed  
me, I could haue borne it, or if mine aduersarie had exalted  
himselfe against mee, I would haue hid my selfe from him:  
but it was thou, O man, euen my familiar, and my compani-  
on, who delighted to consult together, and goe to the house of  
God as companions: What can the most professed ene-  
mie of the Gospell doe more then you haue done.  
You haue rewarded me euill for good, and so haue brought  
your selfe vnder the danger of that fearefull sentence:  
He that rewardeth euill for good, euill shall neuer depart from  
his house: I wish your eyes may be opened to see it, and  
God may giue you grace in time to repeat of it. But  
now to come to the matter.*

The spight of your furie runnes first against my  
name, and that with such violence, as declares a great  
force of inordinate affection in you to ouer-runne it,  
if you could. For so you begin.

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### THE ADMONENT.

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**R**ight loued brother, while I am in expectation of the an-  
swere you promised to my Letters, I receiued by enen-  
ture

ture your *Apologie* written in defence of your same, as you  
give it out in your Preface, and proues you should so doe by  
diuers authorities of diuers Doctours, yet as good will thinke  
Fame should be despised, or procured, and retained by good  
actions, &c.

THE ANSWERE.

**H** *Ymano capiti cernicem pictor equinam, &c.*  
Mr. David begins at right loued brother; but that  
this agrees no better with the progresse of his Paralo-  
gie, then a mans head set vpon a beasts body, will be  
manifest in the own place. The Locusts that came out  
of the bottomlesse pit, had a face like a mans face, but  
their teeth were as the teeth of Lyons, and their tailes  
like vnto the Scorpion, it becomes not a professed Chri-  
stian to be like one of them. Doe you not here come  
to mee, as *Ioab* did to *Amasa*, hee tooke him by the  
beard with the right hand, to kisse him, and said, *Art  
thou in health my brother?* and smote him with the left  
hand. As *siluer* drosse ouer-laid vpon a pot-shard, so are  
burning lips, and a false heart: if a louing heart had mo-  
ued your lips in louing manner, to call me *Right loued  
brother*, you would haue spared to spew out such ray-  
lings as after followes, but you haue bewrayed your  
selfe: *Salomon* heere hath found you out, to be but a  
guilt Pot-shard, pretending by one word Christian bro-  
therhood, when all the rest of your words and deedes,  
proues the contrarie, as concerning me.

Whateuenture caried mine *Apologie* to you, I care  
not, I published it *ἡ ἀληθεία τῶν θεῶν*, speaking truly  
on my conscience to men, as conscience spake vnto  
me, onely to remoue such offence as weake Christians  
might conceiue, through the calumnies of a lying  
C Libeller,

11

Reuel. 9.

Pro. 16. 13.

12

Libeller, I did it with such moderation of words, as I cannot thinke it offended any man, if I were in the wrong to any, it was to my Brethren, who stand for Episcopall gouernment, in that I set it lower, to procure peace, then I should haue done; yet it offends Mr. *Dauid*, though it no way concerne him, *he will be a busie-bodie, and meddle with other mens matters*, where-vnto he hath neither calling nor commission.

13

What your Doctours are, who mislike that a good name should be defended, yea that it should be despised, I know not: you say it, but you cite them not, as good you call them, as *Philo, Tertullian, Ierome, Ambrose, Nazianzene, Augustine*: These men are small in Mr. *Dauid*s conceit, here in the very entry giuing vs a taste of that humour, wherein you continue and encrease in the rest, liberall enough in your (*as good*) a word frequently vsed of them who are scant of matter, & yet faine would be contending: but this chaire is too high for you, to be the *Palemon* of Doctours past, and present; can you tell their value, can you match them rightly? you still vsurpe it, but will be found to take too much vpon you.

A name, sayes your Doctors, should be desired, or else say you obtained, and retained by good actions, not by Apologies. The first is true, no man denies it, a good name should be procured by good deedes, but why seclude you the second? Are not Apologies lawfull, yea needfull, to conserue a good name, begotten of good actions, when an euill tongue would destroy it? For why? will good actions stop the mouthes of backbiters? Will innocencie it selfe fence a man against the strife of tongues? No, it kept not *Iesus* the iust from the scourge of the tongue. Was not *Samuel* an vnrebuकेable man among men, yet forced to vse *Apologie*: *Behold, here am I, beare record of me before the Lord,* whose

whose Oxe haue I taken? or whose Assse haue I taken? or whom haue I done wrong to? or whom haue I hurt? or at whose hand haue I receiued any bribe to blinde mine eyes therewith? Mr. Dauid, many a time in your admonitory, you charge me for a corrupt loue of gaine: but I adhere to *Samuels* protestation before the Lord against you, and against all creatures. I could tell at how manie hands I haue refused gaine, euen for a shew of vngodlinesse, but that creature was not, is not, that can conuict me of receiuing it. And was not Saint *Paul*, a faithfull seruant of God, a painefull man in the worke of the Ministrie, yet compelled to plead his cause by Apologies before men. What shall I say, the Christians of the primitiue Church were men of a godly life, yet so sore oppressed with calumnies that *Iustin*, *Tertullian*, & other Fathers of the Church were forced to defend them by Apologies? A worthy, constant, and courageous man of God was *Athanasius*: was he not without cause accused as a *Murderer and Sorcerer*, that he had slain *Arsenius*, & cut off his right arme, to vse it in witchcraft, and so forced to purge himselfe by Apologie?

And is not this it, which I tolde you so clearly in mine Apologie, but that you can see nothing, which pleaseth not your humour? I tell you it now therefore ouer againe: It is Satans policie to staine the Name, where hee cannot corrupt the Conscience; and to disgrace the person, by contempt of men, where he cannot dishonour them, by trapping them in his owne snare. Sore hath mine aduersarie thrust at mee, from my young yeeres, by change of tentations hath hee sought to winnow mee, if you had read my little Dialogue, it could haue told you I haue beene trained vp with the wrastlings of GOD. Many wayes hath the Enemie sought to snare me, that he might thame me, and in shaming me, might shame the glorious Ministrie

committed to me, though least, and vnworthiest of all his seruants: But my Lord prayed for mee, and his grace preferued me, that Satan got no vantage against mee, to the disadvantage of the Gospell: bur now hee hath changed his battell, and heere is the point; *what Satan could neuer obtaine of mee by inward tentation, hee would make the world beleue by outward calumnies, that he had obtained it, and that he had made me a man of a corrupt conscience, and of an vn honest heart toward God and man.* Before he fought against mee with inward tentations, and I resisted him by instant prayer; now he impugnes me by outward calumnies, he hath not, I thanke God, corrupted my conscience, but he would make men beleue that he had done it: and here it offends M<sup>r</sup>. *Danid*, I should resist the enemy, and defend my selfe by Apologies: Since he hath changed the manner of his on-set, why may not I change the manner of my Defence? for in all this I take him for my principall partie.

14

Thus stands the question betweene Satan and mee, and I am sorie for you that you come in to second him, and serue him for an instrument to carie his lies vpon the chariots of your tongue and penne, to the eares and hearts of others, for to speake according to truth: this is the place vvherein you stand at this time, you haue taken you to be Satans second in this combat against me, at least he hath abused you to follow him ignorantly into it: But since there must be a winde and a fire Chariot to carie *Elyah* into heauen. Since there must be an Angell of Satan to buffet *Paul*, and keepe him from pride: Since there must be a fire to purge the sonnes of *Leui*, I meane of affliction, which vnto the godly is *καταδυσινος πυρ*, the Purgatorie fire of *Pisida*, lince gold cannot be fined but by Lead, which consumes and finishes it selfe in the fining of it: let it come



come by any instrument, by you, or any other the Lord please to stir up, so it bring forward his worke in me, I care not.

### THE ADMONENT.

**M**oreover, I am sure ye know it is with the oppugning of the Discipline of Scotland, the defence of the office of Bishops: This is more then any mans fame, the same of the whole Church of Scotland these many yeeres, the same of the best reformed Church in Europe. It is yet more, a matter touching the Church in lawfulnessse or unlawfulnessse, in obedience or disobedience to their God, to their Prince, as you would make men beleue. Also of the estate of the Church in profit, flourishing, or not flourishing, and many such things of great importance, of what weight should fame be here? And againe, If fame be ioyned with the truth, and that which is right in the sight of God, let that truth and that right haue the sway in our hearts, let it appeare in our profession. In our pretences, in our actions, let vs anow it before the Sunne and Moone, not because of our fame, but because of it selfe, we shall haue no losse thereby, our fame shall be cleared, by clearing of it. If our fame be ioyned, with error, or what is wrong in the eyes of that diuine Maiestie, so that it cannot be borne out, but by bearing out of error, let vs not seeke to maintaine our fame by maintaining that error, let vs stoop to him, and renounce that foolish fame, and count it our honour so to confesse our shame.

### THE ANSWERE.

**H**E that is first in his owne cause (saith Salomon) is iust, then commeth his neighbour, and makes enquire

16  
Pro. 18. 17.

Basil. Ser. in 4.  
Mar. 1.

of him. You haue heaped vp heere a multitude of words, hauing a faire shew, not vnlike the words of the friends of *Iob*, good enough in themselves, but wrongfully applied, as will be seene by mine answer. Farre be it from mee Mr. *David*, to seeke honour with the dishonour of my good God: I will still vse the words of those fortie Martyrs mentioned of *Basile*, *Nolo honorem unde nascetur ignominia*, Neither will I maintaine my Name by impairing his Truth: Nay, nay, God forbid I should so doe, but it is for his truth, and for the honour of his name that I contend to maintaine my poore name. Since the Lord hath counted mee faithfull, and put me in his seruice; since he hath called me to be a witnesse of his truth, and since he hath blessed my Ministrie to doe good by it; will you not suffer me to defend the honestie of it against a lying Libeller that hath sought to dishonour it? But I know where you are, Satan would haue me a witnesse of no value, nor credit, because through grace I stand vnder the banner of Christ against him, and so would you, because I am against you in this question of Church-gouernement: you seeke To farre as you may to disgrace the man, that his testimonie may be the lesse regarded. Here is your policie, but it will not be for you. I thanke God, among men I haue more to stand with me, witnesses of the honestie and efficacie of my weak Ministrie, then you are able to bring against mee: neither am I in doubt, but the same also who for the present are with you, if it pleased God I were knowne to them, as I am to others, who haue felt the comfort of my Ministrie, would stand vp to iustifie mee against you. But to leaue men, and come before the Lord, Mr. *David*, I dare not speake presumptuously, since our Lord in the weakenesse of one, haue pointed out the infirmitie of all, yet in some measure I may say, I haue

haue name, and life, and all that I haue to giue vnto the Lord for the glory of his name, and sealing vp of his truth, if his Maiestie require it, I trust hee will giue grace to performe it. Neither care I what shame befall me, so it may serue to hold vp the honour of my God. If this inward testimonie of mine owne heart sustained mee not, it had beene impossible for me to haue borne the manifold contempts of flesh I haue suffered, and this of yours among the rest, but to goe from my selfe.

17

The discipline of the Church of Scotland, is not oppugned by Bishops, as you would make the simpler sort belecue; but rather it is stablished, and confirmed by them. Neither will you euer be able to proue, that the discipline of our Church at any time disalloweth the office of Bishops, but onely fights against the corruptions thereof, as the monuments of our Church, search them when you will, shall make manifest vnto you. And if you be able to make it good, that it is a hurt to a family, to haue a kindly Father ruling ouer it, then may you also proue that it is a harme to the Church, to haue an honest Bishop president in it? This is for the honour and name of the Church of Scotland, which now I maintaine according to truth, and set it downe in this assertion.

*The Church of Scotland, with the puritie of Doctrine, not stained with any blot of Heresie, hath also kept a sound, and constant forme of gouernement, without alteration of any point of Discipline in substance, mending onely some circumstances, as time required, to make them serue for the greater edification of the Church.*

18

This is the point I promised to cleare vnto you, I hope to make it plaine or I end, and should haue cleared before now, if your Katagoric Pamphlet had not distracted mee. This Mr. David is the state of the controuerlie:

trouerlie: This is a truth, which neither you, nor your *Trident* Fathers, nor your *Sorbon* Doctors, none with you, none by West you, none by East you, none about you will euer be able to impugne. And if you, or they haue any compassion of this Church, if you be her Sonne, a Christian, borne againe in her bosome, if you haue sucked out of her breasts the milke of consolation, then I am sure you will feare to impugne it: Since as I said it is a truth, it is the honour of your Mother, who in all times hath kept one constant tenour of Doctrine and Discipline, since it procures peace in her bowels, since it stops the aduersaries mouth, and remoues offences from the weaker ones.

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THE ADMONENT.

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**I** Am sure you know that this defence of your name, is with the touch of many mens fame, euen all those who are of a contrarie minde in matter of Discipline: but you thinke you care not for that, it is lawfull for you to defend your owne, though with the interest of theirs. And againe you say: That such as shall be liberall to speake against you, appearingly you call them carnall contentious Spirits, Demi-gods, as if God had set his tribunall in their tongue, or made them Iudges of mens Consciences, Libellers of lies, Schemers, Raylers, Busie-bodies, Night-birds, &c.

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THE ANSWERE.

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19  
Psal. 57.

**D**Oe you not here speake as one of the children of men set on fire, whose teeth are speares and arrows, and their tongue a sharpe sword? Are you not heere blowing at the coale, to kindle if you can a fire among brethren.

To

To strengthen your feeble cause, you cry for a partie and goes about, not with the godly policie of *S. Paul*, to divide *Pharisees* and *Sadduces*, but with the godlesse impietie of the Serpent, to sowe the seede of dissention among brethren. That euill-one doth it in the night, when men are sleeping, and you are not afraid to doe it in the day, and all men looking vpon you. *Is it true which you haue said, speake you iustly, and haue you iudged uprightly?* Will you throw these words of mine against my brethren? are you become so brazen-fac'd? haue you shaken off all shame, and taken libertie to say what you like, yea euen against your owne light? for you dare not say plainly to it, but *appearingly, say you*, I call them so. Are not my words plaine? said I not in mine *Apologie*, I am sure no well aduised Christian will fight with such armour? if I thinke no Christian will doe it, farre lesse will any brother of the Ministrie doe it. Are they who are contrarie minded in Church-gouernment, otherwise called by mee, then *Reuerend Fathers, or Brethren*? God knowes they are so in my heart, as I haue termed them in speech. Yet you say I haue iniured them in their name.

Psal. 58.

My speech was then against a lying Libeller, and some other professours, whereof some are prepossessionally zealous, others prophanely presumptuous, to giue out rash iudgement of all men. I knew not then that you had beene one of that sort, but since my words haue beene to you like the breath of the Harp, to draw such a Serpent as you out of your denne, and make you know your selfe in your owne colours, I cannot but tell you plainly, that you are one of them, to whom all these *Epithets* rehearsed by you are competent, a few onely excepted, *Carnally contentious, a railing busie-bodie, a Demagogue*, vsurping Gods tribunall, you haue here declared your selfe, but of others I cleare you.

20

Psal. 91. 6.

that you are not *a night-bird, a chattering in secret, a blter behinde backes*: For the height of your pride, and stoutnesse of your conceit carries you so farre, that you thinke it too little for the greatnesse of your reputation to be a *Pestilence walking in darknesse*. Nay, for the honour of your name, you must be *demonium meridianum*, a plague that destroyes at noone, and an arrowe that fues by day, to slay the innocent. This is wickednesse more then enough; and yet, *Ut sit supra modum peccans peccatum*, you will adde drunkennesse to thirst, and not content to slay one, you will (as I said) be a fire-brand in the Church to burne all, kindling, continuing, encreasing fierie contention among brethren.

21

It became you rather of Christian dutie (if you knew it) to bring words of modestie, truth, and loue, like water to quench the fire that is, then by words of strife and contention, to kindle it where it is not, *et se oleum camino addere*. Thinke you Mr. David to goe betweene vs and our brethren; beleue mee, they neede not your parrocinie at our hands, nor we yours, or any mans at theirs, euen the Lord knowes how wee haue rendered their names, they are our brethren, wee dare goe neerer them then you, to liue with them, to die with them: where discrepance of iudgement is about things externall, God knowes it is with our mutuall griefe: where consonance is, as blessed be the Lord it is in all points of Faith, it is with our mutuall ioy. And since the beginning of this Controuerfie, I did euer thinke it a lamentable thing, to see such as agree in vnitie of faith, disagree in a matter of Discipline, and that those who could happily haue concorded on a scaffold, to scale the truth of God, professed by them both; if so the Lord had called them vnto it, should thus vnnecessarily discord for a question of externall

Church-

Church-gouernement, in it selfe not absolutely requisite to Saluation.

But this (as I said in mine *Apologie*) is the pittifull condition of humane infirmitie. If I cannot mend it, I shall at least mourne for it, and will daily pray to my God, that he would set peace in Ierusalem's borders, and vnite the hearts of his seruants into one. Neither will I despaire of it, but will pray the Lord to stirre vp in this Church such a man as *Athanasius* was, and blesse the worke of this Vnion in his hands. A powerfull instrument of the Lord was hee to conserue puritie of Doctrine by his singular constancie, with peace among Preachers by his godly wisdom: for this was he renowned, as *Columen Ecclesie* in his time. Many times was hee banished by deceit, and often-times forced to flie, to eschew the furie of his enemy: but none of all his sufferings purchased him such commendation as this, that when hee came home, and found a Schisme among the Fathers of the Church, for a greater cause then any that is among vs (praised be God) yet he happily composed it, *Utraq; enim parte leniter & humane accersita verborumq; sententia diligenter, & accurate perpenſa postquam Concordes reperit, nec quantum ad doctrinam quicquam inter se dissidentes, ita negotium tranſegit, ut nominum usum ipsis concedens, rebus ipsos constringeret.* For calling both the parties with meekenesse and loue vnto him, and iudiciously pondering either of their opinions, he perceiued that concerning Doctrine there was no difference, the diuorsitie was about words, the matter vvhich either of them beleueed, one and the same, hee did therefore so compose this discord, that leauing vnto them free the vse of the words & names, hee bound them both with necessitie of the matter it selfe. I wish againe that such an *Athanasius* were among vs, for I can see nothing but strife about words and

17

*Nazian. de laude  
Athan.*



VI

persons (there being otherwise agreement both in the matter of Doctrine and Discipline.) The same power of gouernement that now is in our Church, was alway in it, now vnder the name of a Bishop, before vnder a name equiualent to it. And when both the names were silent, yet the power of them both ever exercised by some: When the name was not, the matter remained, the power I meane in substance: But now contention is growne to such hear, that an Office tollerably lawfull, needfull in it selfe, is thought vntollerable vnder such a name, and for such persons as are with in, or against it. A lamentable matter, for the which I sigh within my selfe, and doe yet the third time cry for an *Athanasius*.

13

But till the Lord send this, I make knowne vnto you, that you haue no cause to wrest my words against my Brethren of the Ministrie, what euer their iudgement or opinion be concerning Church-gouernement, I would be loath to speake of them, as you haue alleaged: and therefore because I see the hear of contention in you is yet encreasing, remember that when I speake of men of your humour, your sort, your band, your fellowship, I meane of such as the Libeller, and you haue declared your selues to be. Men that sets by loue, for a liking of their opinion, that spares not to forsake the bounds of modestie, yea, and Christianitie, debating their priuate iudgement with contention, rayling, lying, backe-biting: this is Sarans armour, and is not meete to be used in defence of the cause of God: but now this last part of your *Paralelle* containing raylings against my name, you conclude this way.



THE ADMONENT.

**L**et *Opp. Brother, what I thinke right concerning your*  
*name.* *and of how you thinke I have, shall stand*  
*only now is now.* *It being now, you tell me, and thus*

THE ANSWER.

**T**his is the second, and yet the last time that you  
 use any word of meekenesse and loue, they stand  
 alone in this your *xxviii. epist.*, and thinke shame of  
 the rest; *As hee that faineth himselfe madde casts fire-*  
*brands, arrowes, and mortall things,* so dealeth the deceitfull  
 man with his friend, & saith, am not I in sport? Mr. David  
 in a furies, without richnie or reason, strikes all that are  
 about him, friend or foe, as you will heare, and then  
 will mend all with a word, I am but in sport, and am  
 your brother. Salomon sayth, that this is to play the de-  
 ceiver.

THE ADMONENT.

**Y**our fame is in a hard case, very hard to be cleared from  
 some blemish, &c.

Thus stands it with your fame, which I cannot see, how it  
 shall be remedied. And againe: Chiefly that Idoll Fame,  
 which you trauaile so to maintaine: beleeue me there is no re-  
 mede, downe it must, and best by your selfe, your owne hand  
 may pull it downe more easily, others must more rudely. Thinke  
 not, your Apologies will doe the turne, Psalmodies must  
 doe it.

22

24

Pro. 16. 18.

Self. 2.

Self. 4.

## THE ANSWER;

25

Judg. 11. 6.

1 Sam. 30. 16.

Phil.

Good Mr. *David*, be not so sodaine: be appeased but a little, and I will pay you to the vitermost farthing; if I doe not, then pull all downe at your pleasure. *A righteous man* (saith *Salomon*) *hath compassion ouer his beast, but the mercies of the wicked are cruelie.* Mr. *David*, why wil you be so cruell as at one stroke to slay both my selfe and my name, yea to burie my name, ere I be dead my selfe, and that without anie pittie or compassion? If you had anie loue, you would haue mourned at least a little ouer it, because once it did good, once it smelled well. Though there be not a Tribe cut off from *Israel*, (and euen they were sorie for it, which had done it) yet is there a man in your conceit cut off from *Israel*, and you insult in the doing of it, yea, and haue triumphed with your complices during this interim of a none answer, neither can you keepe it close, but in your pride proclaime it, that you haue slaine a man. Yet it is but the *Amalekites* daunce: your pray will quickly be taken from you; what you thought you had done, you will finde it vndone. It but fareth with you, as *Philo* saith it did with *Cain*: Then *Cain* arose against his brother *Abel*, and slew him, κατεσθεν αυτον, whom slew he? not *Abel*, no: hee slew himselfe. It seemes, saith he, παραδοξατον, an incredible Paradoxe, yet is it true αναστα μιν εν τῷ κρητορῳ διανοιας ἢ δε αὐτω δεω ζῶτω εν δαιμονα. *Abel* is taken away in the foolish minde of *Cain*, but he liues in God a blessed life; and my name which in your conceit is past remedie, I suppose with you it is perished cleane in *Preston*, and you haue buried it there, neuer to rise againe: yet I am a man that beleeueth the resurrection

resurrection of the dead, euen of them who are dead, & buried in *Preston* also. But Mr. *David*, know you not that the Sunne shines clearely in some parts, euen when it is obscured in others? I am sure you cannot be ignorant of this, that when the Sunne is obscured by clouds or smoake in *Preston*, yet other parts of the Kingdome sees it clearely enough, and there also where it is obscured for a time, it will shine againe. Who sent a winde, and draue the Locusts of *Egypt* into the red Sea? Who scattered the smoake that came from the bottomlesse pit, to darken the Sunne? Is it not the Lord who *someth light for the righteous*? hee brings to light things that are hid in darknesse. I will still walke in the innocencie and simplicitie of mine heart, and not spare to speake to men, what I haue beene taught of God; nothing moued either with your calumnies, or other mens contempt. *And of these men that haue despised me, shall I be had in honour: when God shall plead my cause, execute iudgement for me, and bring me forth into the light.*

*Athan. cont. gent.*

2 Sam. 6. 12.  
Mich. 7. 9.

But now as *Saran* in the tempting of *Iob*, proceeded from a small tentation to a greater: so Mr. *David* not content to trample my name vnder foote at his pleasure, makes corruption also vpon my conscience. Hee iustifies the former Libeller in plain termes, and will needes haue mee guiltie of a corrupt loue vnto gaine and glorie, for these are his words.

26

THE ADMONENT.

**M**En searching what should haue moued you to change your minde, lights onely on these two, Gaine, and Glorie, as the onely appearant: for what could you euen say your selfe; if you saw diuers Hammers hammering a vessell, and it endured them all, and broke not, till the golden Hammer come,

Secl. 3.

comes, and so soone as it hits, the vessell leapes asunder at the first stroke: what would you thinke but that the golden Hammer had broken it? &c.

## THE ANSWERE.

27  
Pro. 16. 9.

Iob. 18. 15 3.

**A**S a thorne in the hand of a drunkard, so is a Parable in the mouth of a foole (saith Salomon) for a drunkard taking a thorne in his hand to strike others, hurteth himselfe with it, and a foole pierces himselfe with the Parable wherewith he thinkes to pricke another. Mr. David, this false supposition of yours is answered by another, which is true: what if the vessell was broken, or euer the golden Hammer touched it? if they vvho could best see, being neereest vnto it, saw that it was so: if the change was made, or euer the Bishopricke came, is he not a lyer that will say the golden Hammer did it? What euer you had said of the cause it selfe, or of my name might haue beene somewhat excusable, these are things externall; but how take you this boldnesse to iudge another mans conscience? *Who art thou that iudget another mans seruants? hee standeth, or falleth to his Master.* My cause you thinke you know perfectly to be euill, my name it pleases you to terme a vaine Idoll, which you will haue pulled downe, though the smoke of your pride darken your minde, so that you know none of them as they are: but as for my conscience, I am sure you know it not at all. The iudgement of conscience belongs to him who iudges the highest things, *Who searches the bowes and the heart, it is the Lord that makes the weight of the winds, and weighs the waters by measure, hee trieth the perfection of all things?* How then vsurp you the Lords roome, to iudge things that are secret? Will you sit downe on his tribunall? or otherwise.

wife. *Cum iudicare nescias cur vis calumniari?* Why will you caluminate, where you cannot iudge? why speake you euill of that, which you know not.

Ambros.

Now euen the God of truth, who hath the eies of fire to pierce into the soules of men, knoweth that you haue giuen out false iudgement against me: *Deus som est omnis beatitudinis mea, ipse finis omnis appetitionis mea.* As the Lord is the fountaine of my felicitie, so is he the end of my desires: *Whom haue I in the heauen but thee? and I haue desired none in the earth with thee: my flesh failes, mine heart also, but God is the strength of mine heart, and my portion for euer. Quem stercorebus animum adiciam,* Shall I set mine heart vpon dung? Was euer it so Lord since I knew thee? This false accuser would foule the face of my soule with it; looke vpon it O Lord, and consider it.

28

Aug. de Cinit.  
Dei. lib. 10. ca. 4.

Psal. 37.

Nazian.

Perceiue you not how like you are to the Diuell in this accusation, what a false imputation was it which he laid to the charge of *Iob*, the man of God: *Dicit Iob serue God for nothing?* Hee accuses him not of any corrupt action, he could not, he accuses him of a corrupt affection, that he was but a hireling, and a mercenarie worshipper of God, one that serued God, not for loue of God, but for loue of gaine which he got from God: this is the voice of the accuser, hee is *Δικαστορ*, and how is this, that you will be like him; will you also be a false accuser of your Brethren, imputing crimes to them, which you, nor no flesh can know, farre leise qualifie? May it not content you to examine their actions? how presume you to enter into their affections? See you not how Satanicall this is to leaue the action, and to iudge the affection? Perswade your selfe, Mr. *Dauid*, the sinne in the world that hath had least credit or commandement of mine heart, is *Conetousnesse*, and loue of gaine; it had neuer force to encline mine heart

29

Psal. 119.

heart after it, I thanke the Lord : and yet you would blot mee with it, you haue done me great wrong : the Lord lay it not to your charge.

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THE ADMONENT.

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**A**Nd to what effect serues such and so many words? One onely argument had beene better then them all, but you bring neuer a one, onely for all arguments you appeale to the testimonie of your conscience, which as it is the best comfort inwardly, so the worst probation outwardly, for may not any man purge himselfe of ambition and conetousnesse, and whatsoener can be seene outward? Men thinke all makes against you.

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THE ANSWERE.

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30

**B**Vt I pray you, Is not the crime which the Libeller first, and you next impute to mee an inward crime, and how can it be cleared, but by an inward purgation? If the accusation were of an outward fact, it behoued to be answered and auoided by outward proofes and arguments, though euen in these oft-times the Oath must decide the controuersie for lacke of other probation: but here it is an internall guilt of a corrupt affection, wherewith you charge me, and where can I goe to improue it, but *ad domesticum tribunal*, to the internall testimonie of an vnconrupt conscience? Any equitable man may see how your preiudice blinds you to denie a principall, when *S. Paul* retired to this defence, *I say the truth in Christ, I lie not, my conscience bearing me witnes in the holy Ghost.* Might not his aduersaries haue answered him, as you doe me, *The testimonie*  
of

Rom 9.1.

of conscience is the worst probation outwardly? yet he vses it. My *Apologie* stands *Apologetique* for any thing you haue said; and I meruaile not you doe what you may to make mine *Apologie* no *Apologie*: Since you are so pert to doe what you should not, to make my conscience no conscience. It is more high then that you can reach vnto it, more secret then that you can see it: *Tu vides in facie, Deus in corde*, Man looks into the countenance, but God beholds the heart.

And if wee shall compare man with man, it is certaine in this knowledge, you can no way compare with me: *Certum est quod eo ipso mihi notior sim, quam tibi, quo propinquior ideò, magis credo mihi de me videnti me, quam tibi opinanti de me, quod non vides in me*. Sure it is, I know my selfe better then you can know me, I am neerer mine owne hart then you, and am priuie to my conscience, which you cannot be, and therefore haue reason to belecue my selfe of that which I know, and see in my selfe, rather then you who are but an *Opinator*, not a *Speculator* of mine heart, and thinke you see that in me, which I know you see not. But since you are of this humour, voide of loue, which beleaueth all things, that you will not credit a Brothers declaration of his conscience, I must in this leaue you to your owne conceit, vvhich I credit verie well, to be such as here you haue declared it, that is, both lawlesse, louelesse, and truthlesse, as will better appeare in that which followes, wherein to strengthen your calumnie, that the loue of gaine and glorie moued mee to accept a Bishopricke, you vvould make vs belecue that most part of honest men are as deepe in this contumely as you are: for these are your words.

31

Bar. ad Oger.  
Epist. 87.

## THE ADMONNET.

**A**Nd howbeit, some will indeede be sober, and not so bold to affirme any thing precisely, setting themselves, as you plaine that Libeller doth, iudge of you, or any other mans conscience, yet you may be sure the most modest, knowing of no change come till the Bishopricke come, thinking that, the most, yea the onely likely cause of the change, can but suspend their iudgement, and what they encline, encline to that, as most apparant. Againe, whatsoeuer can be seene outward, men thinke all makes against you; then a little after, Who can say that will say any thing at all, but that it is the golden Hammer hath done the turne?

## THE ANSWERE.

32

**M**After David, belecue me, you are now like a man out of his owne element, confused, and perturbed in your thoughts, if they be according to your words. It were best you should hold you at your olde tune of cauilling talke. There you speake like your selfe, and it flowes best with you: now you would come to speake words of modestie, and they will not mouth for you; for what language is this, I pray, though sober men be not bold to affirme it, yet the most modest will encline to it? Perceiue you not how you reele, and roue, and knowes not what you say? Doth not one of your words dash and destroy another? They suspend their iudgement (say you) and yet they encline to this as most apparant. Sober men will not affirme it (say you) yet the most modest will: and why forsooth? Because (saith Mr. David) It is most apparant. I pray you, doe  
sober



sober and modest men encline their iudgement to and fro by appearance: and since as you say, *Most modest men suspend their iudgement*, why are you not one of those most modest men? why præcipate you, and giues out rash iudgement? O but say you, you knew no change till the Bishopricke came: What of that? you knew it not, nor your complices, therefore it was not. It was knowne clearelie enough to such as were familiar with mee, it was knowne openlie in the *Synods of Fyffe*, yea vnto manie that desired not to know it: it was made knowne euerie day in the Presbyterie of *Perth*, from the time that once the Episcopall gouernment was receiued againe by order of the Church, by act of generall assemblie, with approbation of his Maiestie, I resolved to conforme my selfe, and from that time declared it in communing, reasoning, disputing: honouring Bishops priuatelie, publickly, all that I could, and willinglie would haue liued content all my daies, to haue giuen honour to anie Brother of the Ministrie, aduanced to that office, rather then receiued it. This is the verie truth, though it was not published in *Preston*, nor knowne to Mr. *David*.

And where you say, that *Gain* and *Glorie* are the onelie apparant causes, and most modest men enclines to them as most apparant, and that whatsoeuer can be seene of men outwardly, makes all against me. Now God be thanked it is but apparantlie, and it is but the thought, and sight of men, and that of your men, it is but *ἡμετέριον ἡμέτερον*, mans day, mans iudgement, *ἡμεῖς δ' ἐς ἐλαχίστου ἵνα ὑπὸ ὑμῶν ἀνακηρύθω*, and of such men whose iudgement I set little by: my reason is, because by their owne confession, it is but *iudgement by appearance*. Will Christian Religion teach you to iudge by appearance? Is not this the praise of our Lord, who as he is a *Prince of Salvation*, so stands hee

also for a *Paterne* of righteouſneſſe vnto vs, *Hee ſhall bring out iudgement in truth*: why bring you out iudgement in vntruth? *he iudges not by the hearing of the eare*: why doe you giue iudgement vpon report? *hee iudges not by appearance*, and you ſpare not to condemne the conſcience of your brother, hauing no reaſon for you, but appearance. Is not this too weake a probation for ſo ſtrong a calumnie? Who may not ſee, malice hath moued you, no light hath led you: you haue bewrayed by your ſpeech the weakeniſſe of your cauſe, the wickedneſſe of your heart, which God forgieue you. Now you conclude this point.

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THE ADMONENT.

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**VV** *Ho can ſay, that will ſay any thing at all, but it is the golden Hammer hath done the turne?*

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THE ANSWERE.

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34  
Iob. 19. 2.

**H**ow long will you vex my ſoule, and torment me with words? you haue now tenne times reproached me, and are not aſhamed: you are impudent towards mee. Haue you forgotten what you ſaideuen now? Were not theſe your words: *Sober men will not ſay it, modeſt men encline to it but by appearance*? Yet now you will make vs beleeue, that ſuch as will ſay any thing, can ſay no otherwiſe, but as you ſay. *M<sup>r</sup>. David, Mendacem oportuit eſſe memorem.* Frequently you bragge of this, that all men, whom you know, thinke as you thinke, and ſo with the terrible ſhew of your aſſociates, like an Armie of the ſtuffed ſkinnes of *Indian Elephants*, you would aſſay vs. I am ſure when your great multitude, muſtered vnder  
generall

generall titles, comes to be viewed, they will be found, as I haue said. For doubtelesse, godlie, modest, & learned men, howsoeuer they be minded concerning the cause it selfe, will no way approue your carnall debating of it, nor yet allow that which you haue said: they will be loath, I warrant you, to come vnder your standard, neither will they thinke their cause strengthened, but dishonoured by your Patrocinie. Thus will you be found butlike *Chaucers Cooke*, busie where you neede not, taking paines, for which no side will giue you thanks. And these being remoued from you, who with their iudgement in Church-gouernement, retaine inward sobrietie and brotherlie loue vvith meekenesse; the remanent that will stand vp with you, to maintaine your carnall, and contentious raylings, will trie as I haue said. Your great Vniuersalitie will bereduced to a small fellowship of strait-shod Gentlemen, and to speake as it is, *A'Diocie of Donatists*, of whom you may read what hath beene the iudgement of the godlie, *Horum spiritus homicida & mendax*: Who thinke there is no Church, no Religion, no Conscience but with the men of their opinion: and if any man be otherwiseminded, then forsooth hee is not a Brother, you must keepe no companie with him, you must not salure him, *υπερ τω αυτω οδον βασιζει*, nor walke in the streete or way with them. Fie vpon this pride, what should such wickednesse doe in *Sion*? away with it to *Shinar*, meeter for *Barbarians of Moroco*, then for Christians of the beloued *Ile*. In *Africk* it dwelt of olde, I would with (if I might lawfullie) it were there againe, and this Church were quit of it.

Now in the third roome, Mr. *Dauid* in most furious manner, inuades my Ministrie, not vnlike that fourth, fearefull, and terrible beast which *Daniel* saw in the *vison*, with iron teeth, deuouring, breaking in pieces,

pieces, stamping vnder feet all that is before him. Now he speweth out the superfluitie of his maliciousnesse, and vvith most false and horrible calumnies he chargeth me.

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THE ADMONENT.

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**E**RROR must be confessed. 2. Erroneous Doctrine, you false Doctrine. 3. Rash affirming of uncertainties. 4. Inconsideratenesse, temeritie, headinesse. 5. Inconstancie. 6. Papistall implicite faith. 7. Falsifying of Gods message, speaking that whereof he had no warrant from him. 8. Propbanning the chaire of veritie. 9. Carelesnesse and sloath in your calling, that in a great, high, and speciall question of it, being so long a Pastor, you neuer searched to know the truth of that point.

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THE ANSWERE.

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35  
Psal. 35. 11.  
Psal. 7. 9.  
Psal. 17. 3.

**O** Lord, false witnesses are risen up against mee, they charge me with things which I know not. O righteous God, who trieth the hearts and the reins, and hast proued and visited mine heart in the night, plead thou my cause, and let the lying lips be made dumbe, which cruelly, spitefully, and proudly speake against the righteous.

The answer which our Sauour gaue his Disciples, when they willed him to bring fire from heauen vpon the Samaritanes, is not vnproper here for Mr. David: for hee hath here multiplied against me so many grievous imputations, as (if they were true) might iustly make me worthie both of fierie wrath from God, and of all indignation from man. But M. David, you know  
not

not of what spirit these railings haue proceeded. Saint James saith, that *the wisdom which is from above is pure, peaceable, gentle, easie to be entreated* (no oath of conscience can entreate Mr. David.) *It is full of mercie*, he is so full of malice that hee runnes ouer: for who will say but that the house is full of smoake when it commeth out at the dore and window? *It is without iudging*: he is bold to iudge the most secret things. *It is without Hypocrisie*: hee at one time kisseth and killeth, with *Isaiah*. The same man whom at one word hee calls *A beloued Brother*, at the next word hee calls *An abominable man, a false Teacher, &c.* His mouth is full of bitter enuie and strife, his tongue set on fire of Hell would set on fire the course of Nature; yea, the whole Church if hee could; *this wisdom descends not from above, but is earthly, sensuall and diuellsish*, saith S. James. Loe where you are Mr. David, see by what Decree you are condemned in this doing; not mine but the Apostles. Is not this the monstrous birth of your Viperous minde? Looke backe to it againe, and see if it be well faced or not? Thinke you not shame of it? or otherwise will nothing content you, except yee be the Basiliske, king of Serpents, and crowned as chiefe of railers?

But let vs examine more narrowly, and see what truth is in him. You will first haue mee to confesse an error: why not? I daily doe it, *who knoweth the errors of his life? Errare possum, Hereticus esse nolo.* Wee are men and may fall into error, from Heresie Grace will keepe vs, and mine heart abhorres it. But are you Mr. David and your fellowes free from error? *Homo, iuste sanctus, tunc sine macula?* Holie one, tell mee, are you without blemish? *Dic mihi nunc Pharisee & nomine duntaxat pure*: Is it so? I hope you will thinke shame to be a new Pharisie, pure in name onely. *Audes tu mundum te dicere, qui etsi operibus mundus esses hoc solo verbo im-*  
mundus

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James 3. 17.

36

Psal. 19. 12

Aug.

Naz. orat. 39.  
in sancta lumi-  
naria.

Ambros.

*mundus fieres?* Dare the Catharan, Nouatian, Donatist, say he is cleane? albeit in regard of his workes he were cleane, yet this same proud word would make him vn-cleane. But I thinke Mr. *David* will confesse error also; why then casts he the first stone at mee? O forsooth Mr. *David* is a common Christian, and I am a Preacher; But may not a good and faithfull Preacher commit an errour? To cite a testimonie of Scripture not out of the right place is an errour: to draw a sense out of the words, not consonant to the course of the Text, suppose agreeable to the Analogie of Faith, is an errour: to say that *Timothie* placed in Ephesus was an extraordinarie Euangelist, seeing it is plaine hee was settled there as an ordinarie Bishop, may be an errour but no Heresie: to say that Papall Hierarchie came out of Episcopall authoritie, is an errour, for it is not the proper cause of the other; but who will call it Hæresie or falsifying of Gods messlage? And many other waies (not needfull to be repeated) may Preachers commit errour, which yet are not Heresies. God forbid they so were.

37

O but it is an higher Commission, which *this Legion* hath brought against mee. Hee is to accuse mee of many points of Treason against the most high God, for so hee reckens them out: *You haue taught erroneous doctrine, false doctrine, and deceived others.* Auoid Sathan, thou art shamelesse in lying. *You haue falsified Gods Message.* Goe behinde mee Sathan, you are diuellish in railing. *You haue prophaned the chaire of veritie.* The Lord rebukethee Sathan. Mr. *David*, this is not you; I will neuer thinke the good man of Gods-Croft hath said this: no, it is but subtle Satan, abusing the sillie Serpent. *Vas es, alius te vitur; organum es, alius te tangit.* The Apostle leades vs to this consideration, *We wrastle not with flesh and bloud, but with*

Aug.

Ephes. 6.

Principa-

*Principalities, Powers, and spirituall Wickednesse*. In this you are but Satans Serjeant : *Is est qui omnia peccata nostra rimatur diligentia inuidia*; It is hee that searcheth all our sinnes with the watchfull eye of Enuie. I am onely sorie that you are thus abused by him, and haue learned *Ex vno multa facere*, so cunningly to calumniate, and to imploy your engin to make a mountaine of a mote if you could finde it; yet you would seeme modest, and professe you are loath to touch; but can you be more malicious, and if yee can I defie you. For I must tell you, many a time hath Satan troubled mee with his grieuous accusations, so much more fearefull then yours, in that they were internall : I haue appealed and drawne him before the highest Tribunall, and there sundrie absolutorie Decrees hath my God giuen mee against his false imputations, by many glorious victories hath the *God of peace trampled Sathan vnder my feete*. And now you come in, as it were vpon a new factorie from him, to charge me againe with the same criminations, and pursue mee before the Iudicatorie of men. Sillie man, why haue yee done this? Seeing I haue endured the roaring of a Lyon, thinke you that I will be commoued for the biting of a Flea?

Rom. 16.

Euen Satan himselfe, as false as he is, knowes, and if hee could speake any truth hee might tell you that you are here miscarried from the truth : I am no prophaner of the Chaire of Veritie : I haue gone to the Pulpit in much feare and trembling; I neuer went to it vn sanctified by Prayer, and the best part of that houre of preparation, haue I spent lying vpon the ground on my face, with teares and cries begging the Lords mercifull assistance. And after greatest humiliation, I haue found his most comfortable presence. I am forced to vtter that which I thought neuer flesh should haue knowne, for answering this shamelesse Accuser,

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39

who chargeth mee as a prophaner of the Chayre of Veritie.

And as for false Doctrine, you are the first aduersarie (among Professors) that euer charged any in our Church with it. Is any Article of Faith denyed. because the gouernment which you would haue is denyed? Are they all false Teachers who stand for defence of Presbyteries against Episcopall Gouernment: or will you haue them false Teachers who stand for the maintenance of Episcopall gouernment? Doth the one of them so esteeme of the other? You will be *νομοδιδασκαλος*, a Doctor of the Law, but vnderstand not what you speake, nor what you affirme. Can you call it false doctrine which impugnes not any article of Faith? Know you not that Preachers are the lawfull Iudges of true and false Doctrine? *Spiritus Prophetarum subiiciunt Prophetis*; You are no Prophet nor Preacher, God called you not to that honour, yet your pride causeth you to stretch your selfe beyond your line, and to giue out against a Preacher a decree of false Doctrine.

Aug. confess.  
Art. 7.

Beza de presb.  
& excom.

You would haue it a matter of Faith, least it should seeme that yee strue for nothing; but it will not be for you: Is not this the confession of the reformed Churches, *Ad unitatem fidei sufficit, si consentiatur de doctrina Euangelij, & administratione Sacramentorum*; It is sufficient for the vnitie of Faith, that wee agree in the doctrine of the Euangell, and ministration of the Sacraments. Dare yee say that in these among vs there is any disagreement? will you seclude them all from the vnitie of Faith, who are not partakers of this Discipline? What then will you say to Beza; *Ex his quæ in Ecclesia Christi requiruntur ut partibus suis omnibus constet, solam doctrinam videri nobis absolute & sine omni exceptione necessariam*; Of those things which are required to make vp a compleate Church, perfect in all her parts, it seemes



seemes to mee that the word onely absolutely, and without all exception is necessarie. Heare you this Mr. *David*, no word here of Discipline, nor externall Church-gouernement as absolutely necessarie to make vp a Church, yet you will haue it a matter of faith: and againe, *Ordo est diuinitus prescriptus, ordinis ratio arbitraria & pro circumstantijs temporum & locorum mutari potest, quia positus est iuris*: Order is prescribed by God, the manner or forme of order is arbitrarie, and may be changed according to the circumstances of times and places, because it is of humane constitution.

Beza de gradibus ministrorum.

Praised be the Lord againe, there is no question of faith, no disagreement in anie article of our Creede, all the Doctors of the reformed Churches in Europe agree in the vnitie of one and the selfe-same Doctrine of saluation; some discrepance indeede in the matter of Discipline, some of them standing for Episcopall gouernement, and others impugning it: but will the one of them for this, account the other false Teachers? And in our owne Church, many that haue different iudgements concerning Church-gouernement, doe liue in mutuall loue as brethren, the one not esteeming the other Heretiques, till you come to make it so, if you could: but God forbid, rather all of them ioynthly haue cause to account you a *diuider of brethren*, a *seditions* fire-brand in the Church, and a disturber of Christian peace, if it lay in your power.

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In your other criminations you are still like your selfe, you will be as one of those Dogges and Swine, that turnes backe to rend them, who hath cast vnto you the pearles of the Kingdome of God, with horrible imputations of *implicite faith*, *inconstancie*, *rashnesse*, *temeritie*, *negligence*, and *sloath in my calling*. Mr. *David* *humum, hac sapiunt, non Theagrium, imo nec ἀργίον quidem, sed ἀργύριον*, *Argina enim hac insectatio*: you were

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*Amb. offi. lib. 1.  
ca. 2.*

42

wiser to forbear this language of *Aphod*, and speake in *Canaans* tongue, and out of the new generation. But since you haue cast your selfe loose, to speake what you should not, *Sine iugo, statera, aut mensura*, Without a yooke, a ballance, or a measure, which three *Am-brose* requires in the speech of a moderate man, you must euen heare againe that which you would not, that these criminations though they be not of such weight, yet are they of no lesse fallhood then the former.

And first, among all the points of Ditta, which you haue here giuen in against mee, I meruaile most what you meane to charge me with a *Papists implicite faith*. Would you perswade them that I am become a *Professur* of theirs, tell me, thinke you so your selfe, or would you haue others to thinke it? At that same time when mine *Apologie* was published, there came forth also a Treatise of mine against Papists, in defence of the antiquitie of the Church of Scotland, prouing that we receiued not Christian Religion from the Church of Rome, might not that serue to cleare me, if you were not malicious to speake against cleare light, of all Papisticke implicite faith? What should haue moued you to this calumnie, I know not, except that in my young yeares, as other modest men of the Ministrie did, I imployed my studie to Doctrine, and as for Discipline, I embraced that which I found for the time, not making anie enquire of it. But *M. David*, this will not proue mee guiltie of a *Papists implicite faith*, but rather conuince you of an *Apists* explicite euill will, who had rather giue vantage to an enemy, or the Idoll of your conceit be not honoured in all points, suppose to the disgrace of a friend.

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But the string you harpe most vpon, is my inconstancie, euerie where throughout this Pamphlet you obiect a change to mee, and as you call it an absurd change

change: and heere you haue collected manie things together of my speeches, Sermons, subscriptions, most part of them false, as will be shewed when wee come to them: but I pray you to what purpose bring you probations, of that whereof in mine Apologie I haue made a plaine confession, because say you, I haue not beene cleare in that point to declare from what, and vnto what I had changed: but Mr. *David*, I supposed I had spoken more clearelie then you desired me; and if yet you will haue it more plainelie explained to you, here it is. In my younger yeares I misliked Episcopall gouernement, not hauing studied the question of Church-gouernement. Now after better consideration of it, I approue it, as best for the Church, and hauing the best warrants of all other gouernement. You haue cried for a Palinodie, aduise how this will please you, for I haue none other to giue you.

This is it which Mr. *David* will haue inconstancie, but if you can improue the iudgement which I haue embraced, then I must say my change is euill, yea worse then inconstancie: but if you cannot (for you plainly decline that point, and I am sure you are not at anie time able to doe it) then you should remember what I told you in mine Apologie, *Quod mentem in melius mutare non leuitas sit, sed virtus*: But let vs consider of this change, *Uniformis est Christianorum vita unicum habens scopum gloriam Dei*: Since mine heart is the same, and the marke whereat I aime, to wit, the glorie of God, and good of his Church, remains the same: if I haue changed the meanes, and made choise of that which is more effectuell for my proposed end; what blame is this? May not a wise man change his course, and continue his purpose? may he not alter the meanes for the better furtherance of his intention? If you can blame a Marriner for changing his saile, to take vantage

44

*Amb.*

*Basil.  
Affect.*

Philo. lib. de  
Ioseph.

45

Nazian. orat. 2.  
de Theolog.

Gregor. moral.

tage of the winde, or call him for that, inconstant, he being still constant in his purpose, and course toward his intended harborie, then may you blame mee also: this is the truth, vvherein mine owne heart allowes me, condemne you it as you please.

But you blame me that I should be ignorant of any point of my calling, and not learned all at the first, and cannot abide to heare that I haue learned that now which I knew not before. *M. David*, it is the glorie of *Angels*, that they are *ἀκίνητοι*, *propter gratiam*, *ἀτρεστεις*, vnchangeable through the grace that is giuen them, being otherwise of their owne nature *δεληδρωτοι*, mutable of will. With their first creation they receiued full vnderstanding of all truth, which their Creator thought needefull to communicate to them, and in it by grace they abide without change, not subiect to any errour: but is it so vvith man vpon earth? attaine wee at the first to perfection of knowledge? must we not learne, and come to it by degrees? I pray you whose words are these, *when I was a childe*, *I spake as a childe*, *I thought as a childe*. *Now I haue put childish things from me*? Is it with euerie one as it was with the *Baptist*: he was *Renatus prius quam natus*, Regenerate ere he was borne; he had not yet come into the world by the first birth, & he is made partaker of the second? Were wee all with *Ieremie* sanctified in the wombe? Get we all, with *Salomon*, knowledge of right and wrong in our younger yeeres? he was wonderfull wise before hee was twelue yeeres olde. Is it with all Preachers as with the Apostles, who within fiftie dayes after that they were sent out by Christ, his Ambassadors to the world, they receiued the Spirit to leade them in all truth? Thanks be to God when he entred vs into his holy Ministrie, he gaue vs such measure of his Spirit, as did teach vs all substantiall points  
of

offaith, needfull to saluation, and gaue vs gifts profitable in their measure, for edification of the Church. But M<sup>r</sup>. *David*, it was spoken to one, and it stands for all: *Attende lectioni, intentus esto tibi ipsi & doctrina.* Take heede vnto learning. *Timothie* had learned the holy Scriptures from his youth, yet the Apostle will haue him to learne still, for so saith he to him, *ὥς ἡ προκοπὴ φανερά ἢ ἐν πάντιν*, that it may be manifest to all men how thou profitest: and shall it then be a blame to mee to professe I haue learned that which I knew not? Correct your selfe M<sup>r</sup>. *David*, what you call inconstancie, will be found *προκοπὴ*, not *ακαταστάσις*, not inconstancie, but encrease of knowledge.

O, but this Inquisitor will not take this for an answer, he will needes haue me guiltie of negligence and boast in my calling, *That in so great, so high, so speciall a question as it, yet neuer searched to know the truth of that matter, till now of late.* M<sup>r</sup>. *David*, my calling is to be a Preacher: my commission is the whole word of God, wherof I acknowledge with *Augustine*, *Tantum esse profunditatem, &c.* The depth to be so great, that the quickest Engine, though hee should liue *Methusalems* yeeres, and doe no other thing but read it continually, yet were not able to plum it, nor to learne all the great, and high, and speciall questions concerning it. There are many points in holy Scripture, which most excellent Preachers know not, and will you for that conuincethem, either for false Teachers, or careless Students. Know you not that *Iacob* at the first was called *Israel*, the one *μαθητεύς καὶ προκοπῆς ὄνομα*, the other *τελειότητα*: the one a name of learning and profiting, the other of perfection and preuailing? Now is the time of our wrastling, a time wherein we should learne and grow in knowledge, *Encreasing with the encreasing of GOD*, stepping forward euery day a new

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46

Philo de Temulentia.

step,

step, and so walking till we appeare before the face of our God in Sion. The time is at hand, when wee shall come to the measure of perfect men in Christ: No darknesse, no error shall then be left in our mindes, but we shall then know euen as we are knowne.

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But it being a principall point of your calling, and you so long a Pastor, saith the admonent, it cannot be but a great sloath, that you haue neuer searched to know the truth of that matter. Truly Mr. *David*, I doe verily thinke, that a man may proue both a faithfull and fruitfull Minister in the Church all his daies, and neither busie himselfe, nor his people with any question of externall Church-gouernement that is amongst vs. I thanke God, being now a man neere-by of fourtie and sixe yeeres, I haue liued in the Church twenty and foure yeeres a Pastor, without rebuke of any till the Libeller, and you yoked against me, and beleue me, if this matter of Church-gouernement had not beene wakened to mine hand, and the compassion I carie to this Church, wherein I was borne a Christian, and honoured to be a Pastor, whose bowels are vnaturally rent by vnnecessarie contention of some of her vnkindely children: If these reasons, I say, had not moued mee, I thought all my daies few enough to spend in the matter of Doctrine, as being of greatest importance for edification of the Church, and wherein I haue found greatest comfort to mine owne heart, remembring that vvarning of *Hippocrates*, *βραχυς ὁ βίος, τεχνη δὲ μακρὴ*, *Vita brevis ars longa*, And in this, though I haue not come with such speede as I would, yet that I haue neither beene sloathfull nor carelesse, I haue some workes for my witness, which how weake so euer they be in themselves, or little worth in your eyes, yet are they the encrease of my talent, wherein I haue found comfort to mine owne heart, and others

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of the Saints of God in all parts of the Ile, haue found comfort also. *Ab homine exigitur, vt profit hominibus, si fieri potest multis, si minus, paucis, si minus, proximis, si minus, sibi.*

Seneca.

And where you tell me, I could not but know this same matter to haue beene agitate before in the persons of Bishops, Adamsone, and Montgomrie: This is like all the rest of your bold and rash assertions, for they vvere both dead ere euer I was called to be a Preacher, and what you would haue mee to learne at them, I can hardly coniecture: for if the equitie of their cause was obscured, either by the iniquitie of their actions (which I know not) or the violent course of that time, what is this to the matter now in hand. The one of them I neuer saw that I know, the other I heard when I was verie young at Schoole in St. Andrewes, and now must tell you, that if you were either so learned, or such a louer of learning as you pretend, you would haue spared to rake the ashes of the one, for the honour of his learning. There vvere fundrie other Bishops in this Church beside them, who liued and died honest men, and vnrebukeable; but you passe by them, still like the venomous Flie that lights vpon the sore part, as if the faults of one or two were sufficient to discredit all the rest of the fellowship. And I cannot meruaile how still you obiect the example of two, as vndoubted proofes in your consistorie, to improve the honestie of all the rest. Since in mine Apologie, I remitted you to three renowned Bishops in our neighbour Church, *Laimer, Ridley, Crammer*, lately, euen in our Fathers daies honoured vvith the honour of martyrdome, that you who cannot endure to see any honour vpon a Bishops head, may lay downe your combe of contempt, and thinke more honourably of them. This cannot be but an euill affection in you, that you haue an eye to

see the euill of the one, and not an eye to see the good-  
 nesse of the other : Nay, you will not suffer it to be  
 thought, that such grace, or godlinesse, or conscience  
 can be in a Bishop, as to make him a worthie Martyr  
 of Christ ; but rather, which I told you before, as the  
 ignorant Gentiles were seduced of olde, to esteeme it a  
 iust cause of persecution of a man, if he had once been  
 named a Christian : so are the simple people abused  
 by you, and such as you, to disdain a Preacher, were  
 he neuer so honest otherwise, if once he be named a  
 Bishop. And because your horne cannot reach vnto all,  
 you thinke to trie your manhood in the killing of one,  
 and when you haue loadned me with your contume-  
 lies, then you lay on this, as one ouer-laid vpon it :  
*That I am an abhominable man,* for if so be not, you haue  
 done me wrong to conceiue so abhominably of me, as  
 you haue confessed you doe.

49

Pro. 17. 4.

What shall I say? *Anger is cruell, wrath is raging, but  
 who can stand before enuie?* But Mr. David, you are not  
 the first Egyptian, who hath esteemed an Israelite an  
 abomination, nor the first Pharisee that hath abhor-  
 red a Publican. Are you the great Chamberlaine of  
 the house of God? Are all the vessels of honour in it  
 committed to your custodie? Are you keeper of the  
 Booke of life, wherein the names of the heires of grace  
 are registred? Haue you the balance of the Sanctuarie?  
 or is the fan put into your hand to sepeare Chaffe and  
 Corne: *Speake no more presumptuously, and let not such  
 arrogancie come out of your mouth,* least it proue true vpon  
 you which *Augustine* hath to *Parmenian*, *Quoniam  
 patientiam miseri isti perdidērunt, & festinant se ante tem-  
 pus velut a palea separare, lenissimam paleam vento de area  
 ablatam seipsos demonstrarunt.* Because you haue lost pa-  
 tience, and make hast before the time to separate the  
 Chaffe and Corne, counting at your pleasure some

Aug. C. vi. Epist.  
 Parm. lib. 1. ca. 4

men



men abhominable, and some men approved; you haue declared your selfe to be but chaffe, and most light chaffe, carryed out of the compasse of charitie, by the winde of your owne pride.

Trie your selfe M<sup>r</sup>. *David*, and see what spirit doth leade you. It hath beene Satans pollicie in all ages, to vent out his wares of hatred, enuie, and strife vnder colour of Religion, and to cause weake Christians to breake the band of brother-hood and loue, for small causes, or rather conceits. What pittie was it to see such a Schisme in the Church of Constantinople, for the space of thirtie yeeres betweene some that allowed the banishment of *Iohn Chrysostome*, and others who allowed it not, that the one would not communicate with the other? And againe to see such a pride in some Catharans of Ierusalem Church, as to separate themselves from the fellowship of other Christians, as vnworthie of their companie; and all through a vaine conceit of their owne puritie and sanctitie beyond others? wherein they proceeded so farre that they would not keepe companie with *Gregorie Nyssen*, a worthie Bishop and excellent teacher, the Brother of *Basil* the great, who hauing come vpon the expenses of the Emperour *Theodose*, for reformation of some Churches in Arabia, and afterwards visiting by this occasion Ierusalem, hee found a miserable Schisme in it, and because the Schismatickes sought to strengthen their faction by drawing *Ambrosia* and *Basilissa*, women reputed notable for pietie among the people, vnto their opinion, he preuented it by his Letter to them, disswading them from fostering any diuision in the Church: his reasons I wish were pondered by you; I bring burone of them, *Unum odium anxius cum Serpente vita nostra Legislator, at Cathari isti facium cum Serpente faciunt, odium minimum in seipos conuertunt*: There is but

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one hatred which the Law-giuer of our life hath allowed; namely, that Christians should hate the Serpent, but these Catharans make a couenant with the Serpent, while they turne their hatred against Christians.

Perceiue out of this how farre ostentimes good men vnder a shew of godlinesse, are carryed out of the compasse of Christian dutie. Learne you by other mens example to become wise: doubtlesse they were godly, learned and professors of the truth, yet you see to what extremitie the high conceit of their owne puritie and holinesse, did carrie them. I wish we had none like them in our bowels: but though I would not point at you, your owne words bewray that you are licke of this same disease, in that you dare call your brother abominable, who worshipping the Trinitie with you, professeth and beleeueth all the Articles of Faith which you profess. This, in the iudgement of *Nyssen*, will proue you to stand with the Serpent against Christ, not with Christ against the Serpent. Turne you, turne you Mr. *David*, turne the penne, and edge of your sword, turne the hatred of your abhorring heart against the Diuell, not against any that stand for Christ: *Angues vorando, sana fit Ciconia*; suffer not, foster not, nourish not such Serpents in your bosome, worrie them, deuoure, destroy them with the Storke, so may you happilie recouer of this euill. But now you proceede.

Pisd.

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THE ADMONENT.

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Sect. 4.

AND if you will needes delight in learning, wee may by your learning learne to speake learnedly, and shall not despise to take any good lesson from you, concerning learned writing,

writing, eyther of Grammer, Rhethoricke or Logicke, or any point of Philologie. Shortly I lay open my stusse, and permits it to your censuring, and I shall consider, and correct at your admonition.

THE ANSWERE.

52

Consider I pray you whether it be your shame or no; that your deedes should be so far contrarie to your words. Here you say yee will not despise to take a good lesson, and after this you pray mee to communicate to you any light that I haue: but if it be (as you say) that you would be a Disciple, how presume you to condemne your Master before you heare him? Let your skill in Grammer, Rhethoricke, Logicke, be as great as you suppose it, and then I thinke no man shall match you; yet you know these are but hand-maides to Theologie. Though *Hagar* be with childe, let her not despise her Dame; shee is but a seruant, and will neuer get that honour as to bring out an heire of the promise. God hath learned me that which all the Grammer and Rhethoricke of *East-Lowthan* could not haue learned mee, hath not learned you, nor many others that brag with you, though euen there in my young yeeres I was trained vp also, and profited in those studies no way inferiour to any that were with mee. But seeing (as I said) you offer your selfe to be a Disciple, how are you so bolde as to controll your Master, not in a point whereof you haue skill, but in a matter of preaching whereof you are but an ignorant? Your hypocrisie is euill couered, and your proud humour vnder humilities shadow is palpable. This verball submission of your selfe to learne, it is but σχημα τῆ ταπεινῆς καὶ ἀφάρτου, is but a false shew of an humble man that would seeme

Nazian. Cyg.  
Carm.

53

*Hist. Tripart.  
lib. 8.*

seeme inglorious, being indeede vaine-glorious. It pro-  
ueth true in you which was said by the Auncient, *falsa  
humilitas, veram inducit superbiam*; false humilitie drawes  
on true pride. Now you speake out of counterfeite hu-  
militie, no maruell you forget your selfe, and thortlie  
returne to speake out of vncounterfeite pride.

But this point concerning my Ministerie, I close  
with this Admonition. It had beene better for you to  
haue followed the example of *Aquila* and *Priscilla*:  
they could not preach themselues, yet because they as-  
sisted *S. Paul* with their countenance and comfort, they  
receiue this praise in the heauenly Oracle, that they  
were the Apostles Fellow-helpers. Or else as it is writ-  
ten of *Flavianus* an honourable man, *Non concionabatur  
inter ecclesiasticos, sed hoc agentibus multa Consiliorum con-  
ferebat subsidia, illi tendebant arcus, iste vero quasi ex qui-  
busdam Pharetris sue mentis congruas offerebat Sagittas*:  
But if still yee will be like *Alexander* the Copper-smith,  
of whom *S. Paul* complained that hee resisted his Mi-  
nisterie fore, see to it, and fore-see what will be the end  
of it. I am farre deceiued if you haue done, or be able  
to doe while you liue, so great good, as that Ministerie  
hath done, which so earnestly you seeke to disgrace if  
it lay in your power. Now *Mr. David* proceedes to  
the improbation of mine *Apologie*, and intermixeth  
throughout it, Railings against my Brethren, which I  
placed in the fourth roome, and now occurs to be  
considered of vs. Thus hee beginnes.

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THE ADMONENT.

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**F**irst then, concerning this stuffe, you demand what is found  
in it; but you demand before euer the search be made:  
*Iacob* of whom you speake, did not so; hee was silent till all

was searched, and saw that nothing was found; then onely, and not till then, he demanded the question: hee was wise, he knew there might be something which hee saw not, or if he were sure enough of that, yet he thought it over-soone to brag of it, till the searcher had scene also that there was nothing. Then he triumphs, but after victorie, which is the iust time of triumphing.

THE ANSWER.

A Word spoken in his place is like Apples of Gold, and Pearles of Silver, saith Salomon: such are not Mr. Darnid, your words here, they come out, somewhat painted-like, but not in their place, nor yet for this purpose. Looke to them I pray you and see: did I purge before I was accused? Was not inquirie made of mee before I did answer? Did not the Libeller then, whom you haue iustified now, search my stuffe? And was it not lawfull for mee to tell him (without your rebuke) that hee had done mee wrong in charging mee with a fault which hee had not found in mee. See you not how your prettie words are nothing to the purpose? But, say you, the first Inquisitour searched not well enough, and what he left vndone, you are come to doe, and you doubt nothing to finde Idols, and truly if any be, I thinke indeede you may best doe it. The Libeller with his sixe Lines, being but young and inexpert, beat mee with rods, but you come in with your sixe Sheetes of Papers, as an olde Souldier, experimented with inuectiues, to scourge me with Scorpions; and as if you were another Iambres, you thinke to turne your Libellers Rod into a Serpent; yet you will proue but a deceiued deceiuer; your Serpent is dead, hath but a

H

shew,

55

shew, and your accusation liuelesse, sectlesse, and nothing worth.

But knowing in this your owne weaknesse, you boast much that many moe stricter inquisitors are comming vpon mee; and with this, as *Alexanders* Armie was afraid at the hissing and noise of a Serpent, ere euer they saw it, you would terrifie mee. It is easie to doe it I grant, yet is not, nor shall not my feare be without hope, when they come: if their inquisition be about Episcopall gouernment, they will finde it no stollen nor hidden-Idoll: It will not fall to bee covered by *Rahel*, *Jacob* will maintaine it, as his owne iust and lawfull possession. And they shall see a Bishop, a graue Ecclesiastique Senator, standing in the chiefe and most publike place of *Jacobs* Tent, compassed with a guard inuincible of auncient and recent Fathers, ready to maintaine him, with his eies looking vp to God, and the hand of God vpholding him in his Word. Deceiue not your selfe, to thinke that in this question you haue to doe with an Idoll. And if it be the person they meane to come and search, come their way, hee whom Satan hath sought to winnow feareth not to be searched or sifted by flesh: *Thou hast wraisted with God, and thou shalt preuaile with man*. Now you proceede.

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THE ADMONENT.

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**B**ut if *Rahels* theft had beene found, what would hee haue said, trow yee, hee might haue excused himselfe iustly, but triumphed at leasure. Alas, how blinde are we ofentimes, not seeing the faults eyther of vs, or of our selues? how poore are our triumphs, how slender our victories, if the cause of our triumph be solidly searched? It was not here the innocencie

innocency of *Iacobs house* that gaue him matter of triumph,  
but *Labans ill searching*, &c.

THE ANSWERE.

56

**M**After *Dauid*, let your skill in Grammer, or Rhetoricke, be as it will; I can tell you, you are an euill Tholog, and wot not how to handle a Text of Scripture; when you thinke you are wisest, you euailh most in your owne cogitations. If *Rahels theft* had bene found (say you) he might haue triumphed at leasure. And why? Is it any reason that *Rahels* fault should haue bene imputed to *Iacob*? *Laban* accused *Iacob* that hee had stollen his Idols: the question is not here of the honestie of *Iacobs* house, but of *Iacobs* selfe, hee is the partie accused; the accusation was false, *Iacob* was free of it; and albeit *Laban* had found out *Rahels* theft, hee had found out but his owne shame: but it stands with no reason that the fault of *Labans* Daughter should be sufficient to improue the honestie of *Iacobs* heart, or yet to impaire his triumph. No, though it had bene found, *Iacob* with a verie good reason might glory in his owne innocencie, and told *Laban* neuer-thelesse, that his accusation was false.

57

To cleare the matter, and set it downe εν ὑποτι-  
μοσι. Let Mr. *Dauid* be *Laban* (seeing hee will be so,) let my heart be *Iacob*, let my corruption be *Rahel*, let the Idols be *Gain* and *Glory*: If corruption in mee hath had any secret respect to these Idols, beleue mee, my heart is not priuie vnto it, I know there is no man in whom the seede of all sinne is not. If I come to be examined before God, I will protest with *Dauid*, Lord enter not into iudgement with mee, for in thy sight shall no flesh be iustified. I know not mine owne soule, many euils are

Iob 9. 20.

Job 27. 4.

in it which are hid from mee; for God is greater then the conscience, and knoweth many things of vs which our owne conscience knoweth not. But so farre forth as a man can know himselfe, in this whereof I am accused, I may answere you boldlie, *My lips haue spoken no wickednesse, and my tongue hath uttered no deceit.* It was not the loue of Gaine or Glorie that hath wrought this change of my minde. In this you haue wrongfully, and now after mine Apologie and oath of Conscience, wickedly, accused mee. *God forbid I should iustifie you: untill I die, I will neuer take mine innocencie from my selfe, I will keepe my righteousness, and will not forsake it: mine heart shall not reprove mee of my dayes.* This is Mr. David, the right application of this example. But now you proceede.

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THE ADMONENT.

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**N**OW to looke backe but euen a little upon this that we haue already said, what is this wee see standing at the very entrie? Is it not Fame? and is not that a great Idoll, as euer was in the World, the cause of huge Idolatrie, and yet haue you reared it up here openly, in a publike place.

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THE ANSWERE.

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58

**S**Vrely, if you were not like an Idoll of the Nations that hath eyes and fees not, I am sure you would not speake as you doe. You complained in the preceding Section, *Alas we are blinde*: and truely you are much blinder then I supposed you had beene: and now you say you see an Idoll, and what an Idoll? *Fame.* Mr. David, it is but your dimme sight which causeth you



you to take one thing for another: you are like that blinde man, of whom wee reade in the Gospell, when hee saw men hee thought hee had seene trees, for his eyes were not yet well opened. Stay a little, iudge not out of your darke sight: Pray I E S V S to touch your eyes againe; and you shall see more clearely: what you thought to haue beene an Idoll, and called so, it is not so indeede; it is a more excellent, yea, a most necessarie thing: for a good name is as a precious Oynment, it is to be chosen aboue all riches. Salomon said so, hee saw as well as you; and S. Paul will haue a Bishop well reported of, euen of them which are without: but if a good name had beene an Idoll, hee would not haue so necessarilie required it. Now you returne againe to your former blasphemous railings, refuted by mee, repeated now by you: for so well is Mr. *David* pleased vvith the tune of this Song, that hee must sing it ouer oftner then once.

THE ADMONENT.

**A**ND that Inconstancie with how blustfull things is it snelded? how too like to Rahels Idols in her blustfull confession? seeing for the eschewing thereof, 1. Errorr must be confessed; 2. Erronious Doctrine; 3. Rash affirming of uncertainties; 4. Headinesse; 5. Papisticke implicite faith; 6. Falsifying of Gods Message; 7. Propheaning the Chayre of Veruse; 8. Carelesnesse of Calling.

THE ANSVVERE.

**A**ND a mighty strong winde rent the Mountaines and brake the Rockes, but the Lord was not in the winde: 59  
1 Kings 19.9

and after the winde came an earth-quake, but God was not in the earth-quake: and after the earth-quake came fire, but God was not in the fire. Mr. David now againe gathers his breath, bends vp his bowels, to bring out a mightie blast of winde out of the Desart and Wildernesse of a barren heart against me, not vnlike the winde wherewith Satan ouer-threw *Iobs* house and children, at one blow: so would this Reuiler ouer-turne my Name, Ministrie, Conscience, and all, with this one stroke and violent charge. Many furious, fierie, and mightie boistering words of winde hath hee blasted out vpon mee, but God is not in them. I will abide with *Elijah* till the Lord come in a soft and peaceable voyce, he speaketh peace to the hearts of his Saints: *The Lord will looke on mine affliction, and doe me good for his cursing this day.* The refutation of them see *Secl.* 35. 36. 37. 38. 39. &c.

60

Certainely it is euill more then enough to see men degenerate into beasts through the want of reason, but it is much worse to see a man become a Diuell, by abusing his reason so maliciously, that they *Qui Angeli & filij Dei esse debeant, ne hoc quidem ut homines esse videantur sibi reseruant*, who should be Angels and Sonnes of God reserue not so much modestie to themselues, as whereby they may seeme to be men, or to put difference betweene them and beasts, yea rather worse then beasts: euery beast hath some one euill qualitie of the owne, but you will finde a man so beastly, that in him they are all collected in one; *Ira scitur ut Serpens, pungit ut Scorpio, insidiatur ut Vulpes, imo quasi Diabolus atrociam suscipit bella in fratrem*: And this hating, abhorring, deuouring one of another, argueth it not (saith the Apostle) a carnall man? yea truely. *Non humane mansuetudinis, sed immanitatis est belluarum*; it is beastly barbaritie and not that mansuetude which becommeth men.

Christen Mat.  
bom, 22.

The

The Lord who is *yea εως τῶν νεφελῶν καὶ τῶν βασιλῶν*, manure by his grace the heart of *Theagrus*, and all our hearts, that these thornes and bryers may be rooted out of them, and like a ground blessed of the Lord, they may bring forth the spirituall fruit of Meeknesse, Truth, and Loue. Now you proceede to improve my Reasons, and ere euer you doe it, you take a Decree to your selfe to call them ridiculous and feble: but what is it which may not be labefacted by words?

*Pisd.*

THE ADMONENT.

**T**HE first is to comfort the King, for that you insinuate that his Maiestie may haue the comfort of his Subiects. Alas, what say you? take you on a Bishopricke to comfort the King? who will belceue you, and that it is not rather to comfort your selfe?

THE ANSWERE.

**Y**OU dispute with words not comely, and with talke that is not profitable: Shall a wise man speake words of the winde? how vnlike your words are vnto mine the iudicious Reader will consider by reading mine Apologie. My reason I doubt not will be thought weightie of all honest hearts: this it is. Seeing we haue a Christian King sustaining contradiction of the Adversarie for the Gospels sake, it is no reason his Highnesse should be grieved with the contradiction of his people also, specially for a matter not so materiell as you would make it; for a point of Discipline, not of Faith, wherein his Maiestie doubtlesse hath the best end of the cause also. Is there no pitie nor compassion to such a Father of the Church and Common-wealth? Shall his Maiestie

61  
Iob 15. 1.

*Maiestie be loadned with burdens at all hands, griened with enemies, and griened with Subiects also?* This is my reason, it moued mee then, it moueth me yet, and made mee to resolue that I would not be contradictorie to his Maiestie in any cause for the which I dare not giue my life; and I trust such a cause shall neuer fall into the heart nor hand of the Lords annointed. This was my resolution long ere any motion of a Bishopricke was made to mee. God knoweth it, men know it, thinke you and yours what yee liketo the contrarie. Now, this reason you answere this way; *Who beleenes you that you tooke on a Bishopricke to comfort the King, and not rather to comfort your selfe?* Is not this thinke you a iust confutation? yet wee must take this for a sufficient proofe that Mr. *David* saith the contrarie? who may not see that in stead of reasoning you raile, you shame your selfe, you answere not mee.

It is very well knowne I sought not a Bishopricke, I thinke in this I shall haue no accuser to charge mee with *Ambitus*, and after that his Maiestie vnrequired, vnknowne, or vnlooked for of mee, had out of his Maiesties owne free pleasure presented mee vnto it, there interceeded more then eightene weekes before that I accepted it: I would not haue done so, but griped more greedily at it, if I had so farre regarded my selfe as you alledge. Mr. *David*, I ought you no quitance, neither make I any vnto you, but of the very truth of mine heart, I declare to such as feare God, that if the respects of dutie I owe to his Maiestie and this Church had not beene stronger in mee, then any respect I had to my selfe, I should neuer haue accepted it. This is the truth, calumniate as you will. You goe yet on.

THE ADMONENT.

**B**UT here you all commonly insult, and runne out upon it,  
and haue euer the King, the Kings Maiestie in your  
mouth, whom we all reuerence.

THE ANSVVERE.

**A**Nd doth this offend you Mr. David? is it not good  
Reason we should haue his Maiestie in our mouths,  
yea, and in our hearts also, as a singular blessing of  
God bestowed vpon vs, for whom wee cannot be  
thankfull enough to our God; whose fatherly loue  
and care, and entire affection toward his people, wee  
are neuer able to recompence: no remembrance, no  
care, no seruice, no obedience here can be sufficient. And  
then, that you may seeme to say something, you pray.

62

THE ADMONENT.

**T**ouching his Maiestie, whom the GOD of Heauen  
blesse in his owne person and posteritie to the worlds end,  
and send him better comforters then any of you Bishops be.

THE ANSVVERE.

**A** Man that boasts of false liberalitie is like vnto Clouds  
without raine. What your affection to his Maiestie  
is, we are not to examine, his Maiestie can best discerne  
it of any man; but as for your prayer we say Amen to it.

I

Euen

63

PROV. 25. 14.

2 Sam. 19.

Euen the God of heauen send his Maiestie better comforters; for his Highnesse is worthy of better then the best of vs are indeede. Yet this is some good, that there is no want of good will in vs, we wish from our hearts we were better then we are, more able to glorifie God, to edifie his Church, to serue his Maiestie then we are. And albeit we cannot doe the good which we would, yet his Maiestie shall not want the good which wee may; and of his Princely equitie we doubt not but his Highnesse will accept good will in part of payment. And as for you Mr. *David*, if your affection to his Maiestie be so sincere as you pretend, then let me demand of you in these words which *Zadok* and *Abiathar* got in commission to aske the Elders of Israel, *Why are yee behinde to bring the King againe to his owne house?* or in plainer termes and meeter for our purpose, *Why render you not his Maiestie all the comfort and contentment you may?* Or, if the light of your minde in this question permit you not, seeing it is but your priuate iudgement, and your selfe but a priuate man, why take yee vp a publike banner against his Maiestie? why shew yee your selfe an open contradictor and a partie speciall, seeing this is not your calling, and you haue no commission for it. It would fit you better to be more sparing of your words, and more liberall in your deedes, to proue your affection to your Soueraigne, which now by your needlesse meddling, you haue called more in doubt then it was before. And now to declare what you meane by better comforters, you fall out into a commendation of our brethren contrarie minded in Church-gouernment.

THE

THE ADMONENT.

**G**Oe you beyond them who stand for our Discipline, eyther in affection, or in action, or in praying, or in praying, by word, by writ, by tongue, by pen, to honour him to the world within his owne countrie, without to forraine Nations? you know you haue not done it, not can any Bishop of Scotland doe it beyond them.

THE ANSWERE.

**P**Roud, hautie, and scornefull is his name that worketh wrath in his arrogancie. What neede you to take this paines out of your pride, to worke wrath among Brethren: it will not be for you Mr. David, you shall long commend them before you offend vs. If so be the change of Court could content you, I wish it were, good comforters, good counsellors may they be to his Maiestie; you will finde no Bishop of Scotland to hinder it, but by all meanes willing to procure it: but more impertinent are your comparifons which follow.

64  
Prou. 21, 24.

THE ADMONENT.

**W**Ill you enter into comparison with them in any thing? or can you preferre your selues? Come let's see, and let vs try it but a little. What can you say? you loue him, so doe they: you pray for him, so doe they, &c.

## THE ANSWERE.

65  
 Prou. 26. 21.  
 Prou. 6. 19.

**A**S the coale or wood maketh fire, so is a contentious man apt to kindle strife. A false witnesse that speaketh lies, and him that raiseth up contentions among brethren doth the soule of the Lord abhorre. What needes I pray you such words, or how are they for the purpose of our argument? Doe any of vs disesteeme of their gifts? in my iudgement you had commended them better and forborne comparisons. You derogate from them when you compare them with others inferiour to them in good. Is there no way to aduance them but to set them on the backs of their brethren? Is not this higher pride then to ride on a beast at Parliament? I doubt not, it is against their will, but you haue mounted them so in the conceit of your vaine minde. Why doe you not consider that *there is in the Church diuersitie of gifts but the same spirit*? The Lord is a wise dispenser of his gifts, who hath not giuen all vnto any one. If there be one endued with a gift which another wants, looke againe when yee will, and you shall see hee wants some gift that another hath. *David* an excellent Prophet, yet hee needed a *Nathan* to waken him. *Paul* a worthy Apostle yet *Agabus* told him what hee knew not. This diuersitie of gifts makes the sweeter harmonie in the Church, and you would wickedly abuse it, to foster a cursed ieaousie: for still you insist.

THE



THE ADMONENT.

**Y**OU will not denie, I hope, they all know him their Prince, loved by the good; hated by the enemy, and persecuted; yea, they will goe beyond you in all that you haue yet said, as who affectedly confesse, and professe him, their onely hope on earth, their onely delight, and contentment, their onely second meane, and effectiual instrument for aduancement of the Gospell, their greatest care, their onely hope on whom they set their eyes vnder God, whom they daily pray for on the knees of their heart, sighes, and sobes for him to their God, whom they honour, whom they affect, whom they serue, and will serue, with their goods, with their meanes, with their lands, with their blood, with their liues, and so forth. What deere-nesse the tongue of man can speake, or the Pen describe, or the heart conceiue, if words may make it, they know the figures of Rhetoricke as well as you, and if deedes may make it, goes farre beyond you in all gratiuous action.

THE ANSWERE.

**H**itherto Master David haue the streames of your sweet eloquence and Rhetoricke so much bragged of, caried you into a meruailous delight of your selfe, scarce knowing where away: but you must be told by the way, that your former accustomed Rhetorick, which is *Ars male conuitiandi*, and in very deed as the Prouerbe hath it, *Canina facundia*, flowes most freely with you: for there you know a declaiming Conuitiator without stammering; but your Enconuallick stile goes somewhat more hardly with you; as not so agreeable to your Cynick humour: for you haue here

gathered many sectlesse flowers of *What's and whom's*, vnmeete for a royall Maiestie, sundrie silly figures without substance of truth: Doubled *Affectings*, but simple effects, shadowes without bodies: but when all is done, though they were euen as good as they seeme, to what end I pray you serue they? Would you perswade vs of the good affection of our Brethren toward his Highnesse person and posteritie? Wee doubt not their heart is more honest in that, then that you are meete to expresse it. God forbid, it were otherwise in any Preacher of the Euangell, or haue you so spoken, because you would perswade his Maiestie of it. Remember Mr. *David*, the King of *Britaine* is a prudent Prince, his Maiestie can best tell, who grieues him, who comforts: who affects his Highnesse, and who not. This matter must depend vpon his Highnesse owne testimonie, your idle discourse will not decide it: and you may be sure, a man of your humour, will neuer be found good for *V N I O N*; nay, not of a brother with a brother, farre lesse of a subiect with a King.

67

What you meane by your prouocation to words, I know not: if words, say you, may make it, they know the figures of Rhetoricke as well as you: what they know, that is not the question, what the power of your words is, we haue proued in a part. You touch a farre off some speeches of mine in my Dedicatorie Epistles, before that Treatise on the eight Chapter to the *Romanes*, and the *Conference betweene a Catholicke Christian, and a Catholicke Romane*: but if this be all the *ran-cour* your heart can thinke, your tongue speake, and your Pen write, you may boast at leaseure, for you will finde that said before you, where-vnto as yet you haue not attained. Of deedes we speake in the owne place. But truly if you were as wise as olde, you would leaue this bragging of words to children: and since you will  
not

not, remember what I said of you, *He that boasts of false liberalitie, is a cloud without raine*; let it stand you for an answer, *Validior vox operis, quam oris*, The voice of the worke is stronger then the voice of the word: yea, *dicta factis deficientibus erubescunt*: Words where deeds are not to second them, do but blush and thinke shame of themselves.

But howsoever your former speeches be childish, and impertinent to our purpose; yet are they tolerable in respect of these which followes: for now againe, like a Salamander that cannot long live out of the fire, you returne to your accustomed railing, and will haue, if your word may doe it, all Bishops and their allowes, mercenarie hirelings, not worthie to be ranked in the fellowship of honest and sincere men: For these are your words.

68

# THE ADMONENT.

**T**hey love him for himselfe without gaine, you for your selfe with gaine, they taking nothing from him, whereby to diminish his renewes, or imposerish his Crowne: You taking daily from him, to the great impairing of it: you pray, but prayes for your selfe, and maintenance of your estate, they pray, and prayes for him onely: no maintenance of their estate, or any particular, save that which is generall to all the Church and Countrey. Iudge then who likes, who may be mercenarie, who cannot be mercenarie, but must be knowne sincere, who loveth best, who is ablest, and best minded to comfort.

THE

## THE ANSWERE.

69

**W**Hat neede you M<sup>r</sup>. *Dauid* call for another Iudge: Is there any in the land, that will be found more pert, and presumptuous in giuing out rash iudgement of things secret, which falles not vnder the iudicatorie of man, then your selfe? Is it possible that any will come after you, who is able to goe before you in this impietie? Is this good Diuinitie, or rather is it not Satans Sophistrie? *Iob* had great riches giuen him of God, which many poore ones beside him had not, therefore hee was a mercenarie. The Good-man of *Gods Croft* hath a Lammer mure, Melene, and many beside him that loueth God more then he, hath not so good, therefore the Good-man of *Gods-Croft* is not a sincere man, hee loueth not God for himselfe, hee is a mercenarie, or at least may be a mercenarie, which they cannot be, who haue not receiued so much from God. Are you not ashamed of this stuffe? And where you say the Kings reuenues are diminished, and his Crowne impouerished, bewray you not your poore enuie? *Couetousnesse*, saith *St. Paul*, is the roote of all euill: *Anger and wrath are cruell*, saith *Salomon*, but who can stand before enuie? The most couetous man, though he will not giue of his owne, yet can be content that another giue beside him. But M<sup>r</sup>. *Dauid*, his eye is euill, because the King is good, like another *Constantine*, giuing more, then some perhaps are worthie to receiue, yet no more then a Prince of his qualities is worthie to giue: and still you complaine that the Crowne is impouerished; a care, I warrant you, that troubles you sore: Certainly, it were a pitie you were not his Highnesse Treasurer; no doubt you vould encrease his reuenue:

revenue: but through this maske of spacious words, may not men perceiue you? this is but *Sepis Atramentum*, hides you not, but layeth you open, that all men may see you. If your Crowne had not returned from Court so clipped as it did, but some streames of his royall liberalitie flowed ouer it, to water it, and make it encrease, then should not the Crowne be *impouerished*. But what Crowne I told you not.

And now that it may be manifest, how vnrighteous Mr. *Dauid* is in this imputation: wee will looke backe a little to the state of our Church of olde, how oft did our Fathers seeke maintenance of Superintendents and Ministers? how oft craued they that the Patrimonie of the Church, which sacrilegious men had taken away, might be restored againe. They sought it, and could not obtaine it. Now a Christian King freely offers it, and Mr. *Dauid* contradicts it: leauing other probations, I will onely present to you a view of Mr. *Knox* his last Letter that he wrote to our generall assembly.

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*The mightie Spirit of Comfort, Wisedome and Concord in God, remaine with you.*

**D**Eere brethren, if ability of body would haue suffered, I should not haue troubled you with this my rude enditement. I haue not forgot, what was laid to my charge by famous Libels the last assembly, which I pray you patiently to heare, and iudge of me, as you will answer to God, for vnto you in that head, I submit my selfe, being assured, that I neither offended God, nor good men in that which hitherto hath been laid to my charge. And now Brethren, because the daily decay of naturall strength, threatneth vnto mee certaine, and sodaine departure from the miserie of this life. Of loue and conscience I exhort you, in the feare of God I charge and commaund you, that you take

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heede vnto your selues, and to the Flocke ouer the which God hath placed you Pastors. To discourse of your owne behauiour, I may not; but to commaund you to be faithfull to the Flocke, I dare not cease. Vnfaithfull and Traytors to the Flocke shall you be before the Lord Iesus, if that with your consent, directly or indirectly, you suffer vnworthie men to be thrust into the Ministrie of the Church, vnder whatsoeuer pretense it be. Remember the Iudge, before vvhom you must make account, and resist that tyrannie as you would auoid hells fire. This battell I graunt will be hard, but the second part will be harder; that is, that with the like vprightnesse and strength in God, you gaine-stand the mercilesse deuourers of the Patrimoine of the Church. If men will spoile, let them doe it to their owne perill and condemnation, but communicate you not with their sinnes, of whatsoeuer estate they be, neither by consent, nor yet by silence, but by publicke protestation make this knowne vnto the world, that you are innocent of such robberie: which will ere it be long prouoke Gods vengeance vpon the committers thereof, whereof you will seeke redresse from God and man. God giue you wisdom and courage in so iust a cause, and mee a happie end. *S. Andrews. Aug. 3. 1571.*

Your Brother in Christ Iesus,

JOHN KNOXE.

**O**Ur first Fathers knew, that robbery of Church-living was a *Iulian* persecution, & fore-saw it would bring on a decay of Religion, if it were not prevented: but now *Mr. David* grudges, that honour, credit, or maintenance should be giuen to the Church by a Christian King.

THE

THE ADMONENT.

**N**Ever a one of you that are Bishops, can be said, to have done any good, or gracious action.

THE ANSWERE.

**A**Sore calumnie, a grievous imputation doubtlesse if it were true: *none of you hath done any good.* All their persons, all their actions (none excepted) condemned by you in one sentence. It is written of Nero, that Monster of Nature, that he wished all the people of Rome had but one necke, that hee might at one stroke cut off all their heads. There is little more fauour, I see, to be expected at M. *Dauids* hands, if hee might as easily dispatch Bishops by the sword, as hee hath done here at one word: such is his zeale, you may be sure they should trouble *Israel* no longer. Thinke it not strange, that I say this, none of my words are aboue the wickednesse of your deedes: you haue slaine vs all in our name, you haue taken conscience and honestie away, and without these, life is worse then death. But, I pray you, tell vs what angers you? whereat are you offended? Is it at the Office or the persons of Bishops? your owne speech will lead vs ere it be long. You grudge at the persons, it will be found so; yet you pretend it is at the Office: you would perswade the people, that Bishoprie is a noysome weede, a barren tree, that neuer bare good fruit, and neuer will: but that it hath done good in the Church, will easily be shewed: Many famous Bishops haue bene fruitfull trees in the Lords Vineyard, and admit that now they are not so

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fruitfull as they should be, or had done no good, wherein you will be disproued also, yet it agrees with no reason, that the calling it selfe should be discredited for the infirmitie of persons that beare it: you might rather doe as they did in Lacedæmon, when an eloquent man, but an euill man, had giuen out a good decree in a doubtfull matter, the decree, most equitable in it selfe, was misliked by many, for the iniquitie of him that gaue it; such is the humour of people, that they looke rather to the person then to the cause: to remedie this euill, they caused the same decree to be pronounced by a good man, so was neither sentence taken from the mouth of an euill man, nor a good decree iniustly reiected.

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It is not the office of a Bishop, I hope you vwill condemne, when you are well aduised: It will be found a good thing, and well warranted; this offends you, that it is come in at such a time, and in such a manner, and in the persons of such and such men: where if Bishopricks were in the hands of good men, all were well enough: this is the matter, for as strange as you make it, and your selfe hereafter doth not denie it, for these are your words; *If God hath astricted ruling to gifts, and to greatest gifts, for you will not say it is to smallest, then ought these greatest gifts to rule, and where they rule not, be it in Bishops or whatsoener, there is confusion and plaine contrarietie to the ordinance of God, which should not be suffered in the Church, neither is it pride to the greater gifts, if they claime the higher place, but iustice in claiming their owne place.* Mr. David, you haue once tolde out the truth plainly, and honestly, and truly, I wish it were euen as you say, suppose I see not by what rule this triall of greatest gifts, shall be made to content all, you will finde some that haue gifts for the Schooles, vnmeete for the Pulpit: and by the contrarie, some

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again, godly and zealous, but not learned: others, learned, but without that experience and wisdom, which may make them meete for gouernment: and it will not be so ealie to place euery gift in the owne roome as you suppose; yet for my part I could agree with *Nazianzen*, to be cast ouer boord as *Ioni* was, deprived of all preferment in the Church, if this might stay the storme of strife, which as may be seene by your words, contention for the greatest gifts hath raised in it. Though in this also I rather thinke you speake out of your owne conceit, not out of sound iudgement, as wherein others will allow you.

But howeuer it be, till a better reformation come, let mee tell you, you haue here also spoken what you should not. *Never one of you haue done any good*, say you. What if I should say you are in the wrong to some of them, requiring fruit ere euer the tree be fastned: to others very malicious, that cannot see fruit euen where it abounds, hauing still an eye to see euill, not to see good? Mr. *David*, tell mee, who planted the Churches of *Annandale*, and other countries in the South border? who made the Gospell to be preached there where it was not heard in our daies, nor in the daies of our Fathers? was it any Presbyterie? I doubt not they would but could not: you will finde it was the diligence and fidelitie of a Bishop. I may say further that in sundrie parts of the high Land, the name of Christ is brought in reuerence, by the care of Bishops, where it was not knowne before, in such bounds as haue not bene visited by any Superintendent, Bishop, Commissioner, nor Presbyterie before this. I could tell you of a meane Bishop, who hath made a constant prouision of three thousand Markes by yeere to his Ministers, more then their former stipends: and this care of the continuance of the Gospell after vs, you cannot denie to be a good

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action. Besides that, many professed enemies haue rendered themselues professed friends; by the care and diligence of such as vnder God, and his Maiestie, haue speciall charge in the Church. None of the rest want their owne witnessses, some more, some lesse, wherein I could be particular, but before we, with the Pharisees, would proclaime by Trumpet our good deedes, wee will rather keepe silence, contented to let this blast of yours blow by vs also: yet the winde encreaseth and blustereth out these mightie blasts which follow.

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THE ADMONENT:

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**A**ND is any man so impudent as to say that his Maiesties good course against Papists is deerer to you then to them, better favoured by you? or are you more earnest in it? Doe any of you? dare any of you doe more for it, or for his Maiestie in it? Alas how poore a power is that of Bishops in that case, but that it is underpropped by them.

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THE ANSWER.

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**S**Eeing by your owne confession Bishops are underpropped by Preachers: why come you to vndermine them whom Preachers vnderprop, vnlesse you be minded to fight against them both? It is true, Bishops are the stronger, in that they haue worthie Preachers assistors vnto them in the combat against the enemy; and they in like manner finde themselues more strengthened by authoritie of Bishops, and it is best when they goe ioyntly together to doe the worke of God: why then complaine you hereafter of an vniting

or revniting to be made betweene them, and rage at a mixture, as you call it your selfe, betweene Bishops and their brethren of the Ministrie? and here and euery where throughout this *Eristic Libell* of yours, doe what you can to stirre vp the one against the other, and set them by the eares together: for what language is this of yours? *Doe you? dare you?* Know you what spirit leadeth you to speake so? if you know not, looke to your selfe in this glasse: *And there came out a man whose height was sixe cubits and an hand breadth, and hee had an helmet of brasse on his head, and a Brigandine upon him which weighed five thousand Shekels of brasse, and hee had bootes of brasse, and a shield of brasse, and a speare like a weavers beame, and hee stood and cryed; Doe you? dare you? Is any of you able to fight against me?* And so also railed *Rabsache*; *Are you able to ride the horses of my Master?* Thus did these Infidels in their pride despise the people of God, and vilifie them sore. And with no lesse carnall confidence doth this great Giant come out against vs, as if with his threatening voyce of *Doe, dare you*, hee would afray vs all. But *Rabsache*, stay your railing: glorious *Goliath* get you backe againe to your Tent, lay downe your Speare and waightie Brigandine: put off your carnall armour of vaine, windie, and bragging words, and vnder pretence of loue to some of Israels armie, reproach not the rest. Through grace we both doe and dare doe to the glorie of our God, when you, if you continue in this Pharisaicall boasting, will proue but a phantasticall phraiser. Take you therefore in time to a more wise and sober minde, or doubtlesse some stone out of the Riuer of God will beate out your braines.

And this for your intended confutation of my first reason, in effect no other but a digression from it, I absolued it in sixe lines, and you haue heaped vp a multitude

multitude of words, Commendations, Comparisons, impertinent to the purpose, and no way touching my reason: but you goe on in your owne conceit as followeth.

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THE ADMONENT.

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**H** Ad you said, you had laid downe a Bishopricke for his Maiesties comfort and obedience, you had said something, but to take it on for that end, is a pretended excuse, which no man will approue, for who will not take it on that thinke it lawfull?

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THE ANSWERE.

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**M** After *David*, if for obedience of a Christian King you thinke it good a man should lay downe a Bishopricke, why thinke you it euill that for his obedience he should accept it. Beleeue me, if the Church shall thinke it expedient, and his Maiestie shall declare it to be his pleasure, and in this require a prooffe of mine obedience, I shall doe the one more speedily, more willingly, then euer I did the other, not for any vnlawfulness or misliking of it, but for the loue I haue to a more quiet life my selfe. And thinke you *Mr. David*, that no man hath, or doth accept a Bishopricke, being rather willing to want it? So you speake out of your carnall minde of things which yee know not, measuring other men with your spanne, but I am sure the minde of an honest Bishop or Pastor is a more high and diuine thing then that you *G.* are able to iudge it. How many worthy men of the Primitiue Church, notwithstanding that they thought the office lawfull, yet haue

haue fled it, and denyed it, till they haue beene forced by the Church to accept it : yea, some haue dissembled themselves that they might eschew it. I know their preposterous zeale is not commendable, yet good enough to improve you, that euery one who alloweth a Bishopricke is not euer willing to accept it. But you thinke these men are not now aduised; and seeing it is so, that such as like it will make no scruple to accept it, you might soone doe worse then fall to and studie the lawfulnessse of Episcopall Gouvernement your selfe. Beleeue mee, if you lay aside your preiudicate minde, you will easily learne it, and then without difficultie I see you will accept it your selfe (if you may get it.) Poetrie prospers not with you, I meane, it renders you not wished contentment; though you haue skill in it, yet you know there is one before you that hath the praise of *Prince of Poets*: but if once you could be content to be a Bishop, who doth know what good you might doe to your selfe and the whole Church? There is no impediment, but that you are not a Pastor; yet the consideration of your learning, wherein you excell many Pastors, might purchase to you some speciall priuiledge, and be a motiue to others to draw you out in publicke like another *Ambrose*, who for his singular learning and pietie was taken from the Barre, and placed in the Pulpit, and of a ciuill Iudge incontinent ordained to be a Bishop: onely you must be remembered that the motiue which moued the people to elect *Ambrose*, was an Orison of concord, which he, being then Gouvernour of Liguria, had made to pacifie a tumult that was raised in Mediolanum about their Bishop; and you, if you would come to the like honour, must not, as you haue done, blow the bellows of Sedition: the subiect of your eloquent Oration must be concord, no more discord. And truly for all your con-

ding, this is the worst I wish you, neither doe I despaire that you may change your minde, if not to be a Bishop, yet at least a Bishops fauourer. But whether this be or not, boast mee no more with a dismissal of my Bishopricke, *Quem nulla cupiditas traxit ad ambiendum, is ab eo solus non formidat disturbari*; He will neuer be afraid to be cast downe from his dignitie, who by no ambition of his owne was aduanced vnto it. Now you proceede to improue my second Reason, but with no better successe then you had in the former.

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THE ADMONENT.

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**T**HE second is like vnto this, to remoue (say yee) the offence the people haue conceiued against the honourable name of a Bishop. If this be worth the answering euen in your owne eyes, I trow I shall answere it.

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THE ANSWERE.

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**M**Y reason is more weightie then that you are able to answere it; and therefore you shift it, and put it by you with impertinent words. My reason the Reader may see in my Apologie: and now this I adde vnto it, that the people are abused through your wrong information and others of your humour, to thinke no otherwise of a Bishop then of an Heretike, and that he who once becomes a Bishop is no more to be accounted a Brother. Among the auncient Fathers, Martyrs, and Confessors of the Church primitiue, a Bishop was honoured as *Ornamentum Ecclesie*. And now you will haue our Church so farre degenerate from them, that what they thought honourable, you will haue it abominable,

minable; and so a stumbling block is laid before simple people; and they are made to contemne that which they should honour. Is not this an euill? or rather manifold euils crauing remedie; that an innocent man vnder a misliked name be not condemned, that people be not abused to persecute that which they know not, and if they knew, would certainly honour it, and that the Church be not defrauded of an office, receiued in all ages, of all Orthodoxe Churches, good and profitable for conseruation of the Gospell, with peace and order. Now let vs see vvhath you answere to this.

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THE ADMONENT.

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*As, are we so carefull of names? and if we should, haue we not a better way? Explicate it onely, and let it be used rightly, let them be called Bishops, that the Scripture so calls: Every Pastor a Bishop, so shall all men honour the name, who now offends at this abuse of it, and thinke you to honour this abuse of it?*

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THE ANSWERE.

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*Master David, why talke you so idly? when I speake of the name, doe I disioyne it from the matter signified by the name: Doe I not in my speech expressly knit the name of a Bishop, and his office together. But you will haue all Pastors called Bishops, and then the name will be honoured of all. Mr. David, we know that in a generall sense, all Pastors comes vnder the name of Bishops, Prophets, &c. Which for all that derogates nothing to the distinction of their places,*

ces, and offices, and powers in gouvernement. This is a common argument, vsed against Episcopall authoritie, but in truth of no strength: for why? Doth Communion of names take away proprieties of things? The blessed Spirits in heauen are called Angels, the faithful Bishops of the Church in earth, called Angels also. Will you inferre of this an equalitie among them? All Christians are called Kings and Priests to their God, will it therefore follow that there is not a peculiar kingly and priestly Office, proper to some, nor common to all?

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And thinke you that the name of a *Bishop*, when it is giuen vnto one Pastor, (it being his calling to ouersee the rest) and not vnto all, is abused? know you not that the name of a Bishop and Superintendent, are one in the pith of signification, the one being but a Latine word, expressing the equivalent of it in Greeke? and as their names are one, so their powers also are one; as you will finde hereafter declared by act of generall assembly. Was the name then abused, when some Pastors were called Superintendents, and all Pastors not so called? I hope you will not affirme it, you will be loath to condemne your Fathers so lightly, how euer beyond dutie you be liberall in setting light by vs that are your brethren.

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But to goe vp higher with you, was the name of a Bishop abused by the auntient Fathers of the Church primitiue, when they gaue both the name, and the honour of Bishops to some Pastors, which they gaue not to all? Was it abused by *Polycarp*, Martyr, and Bishop of *Smayrna*, by *Ignatius* Martyr, and Bishop of *Antiochia*, by *Phoebus*, *Irenaeus* Bishops of *Lions*, by *Ambrose* Bishop of *Millane*, by *Chrysostome* Bishop of *Constantinople*: by *Athanasius* Bishop of *Alexandria*, by *Cyprian*, Martyr, and Bishop of *Carthage*, by *Augustine* Bishop



Bishop of Hippon, with innumerable more whom I cannot rehearse, were they all abusers that received this name? and was the whole Church abusers of that name, when they gaue it vnto some Pastors, and not vnto all, calling them Bishops, that is, Superintendents, and ouer-seers, not onely of their Flockes, but of their Brethren of the Ministrie within the bounds of their Diocesse: Will you pull out the eyes of all these men? Did they see nothing? Or will you make them all abusers of that holy name? Aduise better good man, and be not so sodaine, as with one dash of your priuate Penne, to condemne all the worthie lights of the ancient Churches.

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And where you would draw vs vp to be iudged by holy Scripture: with a verie good will we agree vnto it, more readie then you are to require it: *That is the Fort of Sion*, it defends both the Citie and the valls: but how vainely you bragge of this, your selfe vwill makemanifest to your owne shame; when we come to the question it selfe: you will be found to denie it then, and euen presently you denie it, forsaking to reason the matter, and turning you to your wonted inuectiues in personam.

THE ADMONENT.

And thinke you to honour this abuse of it, and for that cause takes it on your selfe? Strange you should thinke so, and is it not arrogancie so to thinke? you mixe a word like modestie, (as farre as your credue might carie you, you would remouethe offence) but might you not know, that would be no way off, nor halfe an inch donblesse, your credit might not serue you to honour it, it might well impaire your credue, &c.

## THE ANSWERE.

82

**Y**OU shew your selfe an arrogant man, imputing that vnto mee, which I neuer said, neuer thought: that is, say you, to honour the abuse of the name, and office of a Bishop. I honour the Office; the abuse I neuer loued, and farre lesse now. My credit is little worth in your eyes to remoue the offence, not halfe an inch, as you say: but if it be so, what needes all this stirre that you haue made? what needes such lamentation? *Alas, alas*, such bitter inuention, such complaint of the great triumph made be my example? you are an vnmeet man to dwell in the borders, if you waken the Countrey, and all your friends for halfe an inch. But Mr. *Dauid*, be as troublesome as you like, you shall know for a certaine, that I care nothing to be disesteemed of you, it contents me to know that I haue remoued that offence out of the hearts of sundrie that feares God, not in a part, but vtterly: which Mr. *Dauid*, if you be not crabbed, is more then any one of your inches, though you were as great euen in stature of bodie, as you are in stateliness of minde, and then I am sure you should proue like one of the sonnes of *Anak*, or that Giant, the sonne of *Haraphath*, whose fingers were by sixes, foure and twentie in number. Yet when he reviled *Israel*, *Jonathan*, *Dauids brother* did slay him.

## THE ADMONENT.

**T**He third is neuer any better, but worse if worse can be. To eschew Schisme and close it vp: Eschew Schisme?

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*In a Schisme by going to the wrong side, was the like ever heard? Or if you meane that all should doe so, goe to the Schismaticke side, and then there should be no Schisme, it may be true by that meane: there should be no Schisme, but it should be farre worse, all should be in an error, yet better a Schisme in the Church be, then the whole Church erring.*

THE ANSWERE.

MY third reason vvas, that I perceiued in our Church an vnneccessarie diuision for the matter of Church-gouernement, to the great aduantage of the commonemie: which gap I resolued for my part, not to enlarge by contention, but to close vp so farre, as my weakenesse may. This offends Mr. *David*, and he professes plainly, he had rather Minister should be against Minister, Pulpit against Pulpit; Preachers against the King, King against Preachers: then hee lay downe his conceit of gouernement, or suffer others to doe it.

And to couer his nakednesse, hee hath shapen a large cloake for it, but it is of Figge-tree leaues, *Better a Schisme be in the Church, then that the whole Church be in an error*: but why abuse you the people? Is there any man, or any Church on earth without error: and are there not sundrie errors not so pernicious to the Church as Schisme? Speake plainly to the people, if any false Doctrine be in the Church, warnethem that they may beware of it, but where vnder the name of error in generall, you would make the people beleeue, that they were seduced in the faith. Mr. *David*, you are but a Master-deceiuer, and since you professe you will defend a Schisme, and perturb the peace of the

the Church, you are worthie of a Schismatickes punishment, that is to be cut off from the Church.

For doubtlesse, you haue shewed your selfe heere a most malicious Sycophant; see what must follow vpon your words: you shut vp all the Churches of Europe, standing for Episcopall gouernement into an error, and so makes a great gap in the Armie of Israel, which God hath gathered together by the trumpet of his Gospell, against Babel. In like manner, you spit in the face of your Mother, affirming, that our Church was in an error twentie yeeres, all the dayes of *Iohn Knox*, for all that time it had no gouernement, but Episcopall: all that time, there was not such a thing as a Presbyterie in the Church of Scotland: and if any truth be in you, all that time was our Church in error? Beside this, you are blasphemous against the Church present, and would make simple people beleue, that an error is enforced vpon them, by the King, by Preachers, by the generall assembly, wherein you doe most wickedly, and falsly gaine-stand the truth, since no such thing is done, but onely a gouernement restored, which the Primitiue Church had, which Orthodoxe Churches of all times haue had, which our owne Church in her purest state had: here is the point: here is all the error, and for out-holding of this, you professe a Schisme and diuision betweene a King, and Church, betweene Pastors and Pastors.

Mr. *Daud*, is not Ierusalem besieged without by Romanes? Are not here both King and people in like perill? And the King impugned by the aduersarie beyond the rest, for the supereminence of his place? Is there any Israelite vvithin: either Pastor or people, whose blood is not sought by the enemye? Is it time then it should be deuided within the selfe? Shall *Shimon*, *Iochanan*, and *Elexzer*, draw the Citie into facti-

ons?

ons? Who will not faile to striue for superioritie among themselves, if Romanes relent to trouble them? Haue wee not a Christian King going before vs, to fight the Lords battell, hazarding all that hee hath for the welfare of Ierusalem? hath hee not aduanced himselfe before the Armie, and with his owne hands wounded the aduersaries head? Are not the seruants of the Lord with his Maiestie, to crie *alarum* in the name of the Lord, and blow the trumpet? Haue they not with them the holy Oracle of the word of GOD? is any point of that truth impaired by them? Stand they not in defence of it against the Armie of Antichrist? This M<sup>r</sup>. David is the side where-vnto I haue taken mee, I wish I had knowne it sooner, that I might haue ioyned vnto it, and to this side are you bound by all reason to render your selfe: which if you will doe, and moue others by your example to doe the like: in so doing, you might declare your affection, your dutie, your seruice, your deere estimation of his Maiestie, whereof you vaunted so greatly before in word: you might now make it knowne by your deedes. But now my fourth reason you gaine-say in this manner.

THE ADMONENT.

**T**He fourth: to enduce Bishops ad remedium Schismatis, that is to say, the Authors of Schisme for the remedie of Schisme: if this be not mockerie, I know not what is mockerie; for are not Bishops the onely Authors of Schisme in our Church? Were they not the first occasion, formers, mouers, forgers, stirrers up, and yet entertainers of it? It was not till they came, put them away, and it is gone; loe, the right remedie of our Schisme, &c. Mutter not therefore these suspitious words, which you professe to speake lesse of for duties sake.

## THE ANSWERE.

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Iob. 11. 3.

**S** Hall men hold their peace at thy lies? and when thou smockest others, shall none make thee ashamed? It was *Ieromes* iudgement, that *Episcopall* gouernement vvas brought into the Church, in *remedium Schismatis*, and I said, the like rupture now required the like remedie. This argument you vnloose not with your tongue, but your teeth, biting at that (after the manner of beasts) which offends you, not answering it with reason. What is mockerie, say you, if this be not mockerie? Is it mockerie to say, that a Bishop was brought in in *remedium Schismatis*? since it is *Ieromes* saying, charge him as a mocker, and not me, and after your owne manner, trample all men vnder your feete, be they auncients or recents that agrees not with your humour: this vvas *Ieromes* Iudgement, but when wee come to the point, *Episcopall* gouernement, will be found elder then *Ieromes* dayes, and maintained by greater authoritie, where-vnto also that I doe him no wrong, I thinke his owne words shall leade vs. But say you, there was no Schisme, till Bishops came, they haue made it, not remedied it: This double calumnie is answered very well, by affirmation of the contrarie, and where you vrge mee not to vtter such suspicious words, as to say, the lesse I speake for duties sake, the more I leaue to be considered of them, who know the truth heereof. Mr. *David*, you may prouoke as you please, and tempt as you will; but you shall neuer preuaile to make mee vncouer nakednesse which should rather be concealed and couered. And if of weakenesse I were moued so to doe, yet as *Calanus* the Indian Philosopher said to *Alexander*, what praise were it to you to force me

to doe that which I like not? Where Bishops are reuerenced, there is a comely vnitie, pleasant to see, such as should be in the Familie of God, mutuall loue among brethren, and of them all loue and reuerenceto their Bishop as vnto their Father. This haue I seene, and haue reioyced in it. What needlesse diuision hath beene before is knowne also, but shall not be knowne for me to them who know it not. Now you proceede to the improbation of my first Reason by like Interrogatories.

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THE ADMONENT.

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**N**ow of the first, what shall I say? when you haue searched all, the question is about Ierusalem's wall, whether it should be round or sours-squared, enill searched certainly, who searcheth well will finde more: to-wit, the first question is, whether the wals that are built already should be pulled downe and built in another fashion? Secondly, which are strong, built with stone and lime at the least, I might say with brasse and Iron bands already, if they should be pulled downe and built with sand and grummell?

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THE ANSWERE.

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**B**Oth these questions are resolued with one answer. Let the auncient wals of our Church-gouernment stand, where they decaied, let them be repaired, not with sand and grummell of promiscuall regiment, these are weake defences for a besieged Citie, but with Episcopall Authoritie, which is able to procure greatest reuerence to Ecclesiastique Censures, which otherwise by the impietic of this age, men would draw into contempt,

tempt, and make them but like the Spiders Web, hauing some strength to hedge in the weaker, but easily broken through by the stronger. And this the Adversarie findes in experience, that the wall which they haue besieged so long is stronger now then euer it was; where-through, many of their chiefe Captaines are moued to forsake their Campe, and enter themselues into the Citie. And if our good *Ezechia* had not thus carefully repaired the wall, doubtlesse you had felt the weakenes of it long ere now, the charge being so great that was giuen by theemie, and I may well say, that all those who are not bewitched with some sinister conceit, finde peace procured to the Citie in her owne bowels, and greater strength against the commonemie, so that others also of the meaner sort, who oft before contemned our greatest censure of Excommunication in all parts of the Kingdome, are faine now to render themselues obedient to Discipline: this is a knowne truth, howsoeuer *Mr. David* would obscure it.

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THE ADMONENT.

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**B**UT if the question be light, and of so small importance as you would make it seeme by that fashion of speaking, as a difference onely betweene round and square; why is so much trouble, so much strife, such tramell, such charges, mouere the indwellers, with such compulsion of the worke men? better let it stand as it stands, then trouble all the Countrey, or hurt a simple Labourer, if there were no more, &c.

THE



THE ANSWERE.

**I**Ndeede because you are the people, onely *Wisedome* must  
 remaine with you. If the good man of Gods-Croft  
 counsell had beene craued, and his consent obtained,  
 all should haue gone well. But Mr. *Dauid*, for all your  
 malecontentment it is better then you apprehend it:  
 your error proceeds from the wrong vptaking of the  
 question: if you had to do with your companion, or the  
 Controuersie were onely among the workemen them-  
 selues, then to speake as you haue done, were somewhat  
 tolerable, suppose not absolutely best. But here Mr. *Da-  
 uid*, you haue to doe with your Master, with your So-  
 ueraigne Lord, with whom it becomes you not to stand  
 vpon *as good*. And here the question is, seeing the great  
 Maister of the worke vnder God with aduise of many  
 skilfull and worthy workemen, will haue the wals re-  
 paired, and of circular made quadrangular, knowing  
 this to be best for the safetie of the Citie, and that vpon  
 his owne expences, not troubling the whole countrey,  
 vnlesse you and your Diocie be the whole, not maugre  
 the indwellers, but with consent and approbation of  
 the most wise and auncient inhabitants in it. Whether  
 is it meeter that the rest of the Worke-men here should  
 follow him, or otherwise resist him, and tell him to  
 his face, they will not doe it for him, and not content  
 onely to with-draw their owne seruice in this worke,  
 and obedience from him, will not suffer, (if they may  
 stay it) any of their fellow-workemen to serue him in  
 that worke; or if any will, doe murmur and grudge  
 against them, speake euill of them, and esteeme them  
 for enemies, and so make a fearefull diuision in the Ci-  
 tie for a needlesse cause?

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 Iob 12. 2.

But to leaue the Parable, and to speake plainly, seeing a Christian King requires the wall to be repaired, and that vpon reason; yea, forced thereunto of necessitie; is it not better that Pastors and people in this should obey their King, then otherwise by refusing and resisting, should procure, and continue a needlesse debate betweene a Prince of such knowledge and pietie, and his people, betweene a King and his Church, and betweene faithfull, zealous, godly, and learned Pastors among themselves? And now Mr. *David* thinke shame that you professe to haue so great respect to a simple Labourer, but no respect to a singular King, no more then if hee had not to doe with the worke at all: rather then a simple Labourer be hurt say you, let the building stand: rather then a singular King be offended say I, let the wall be renued. Where pride is, where sectlesse and needlesse contention is, whether with you or vs, I leaue it to the consideration of the Christian and iudicious Reader. What regard the auncient Fathers of our Church had to his Maiestie in his minoritie; how loath any way to make his Highnesse regent, and the Lords of Counsell their partie, by giuing them any cause of offence, the monuments of our Church can witnesse. But now the pleasure or displeasure of a Christian King in his old age is nothing regarded: yea, it is maintained for an Axiome, that Christ his Kingdome is dishonoured, when helpe is sought from the arme of a Christian King. I thanke God what euer my minde was in Church-gouernment, I knew not, I loued not, such foolish pride. Then I thought out of simplicitie, that every mans minde had beene like mine owne: seeing I see it is otherwise, and far otherwise, they must excuse me to mislike in them, that which I neuer loued in my selfe, that is, a proud conceit of singular sinceritie, a disdain of others, a delight  
in

in needlesse contention, and a misregard of a Christian King, of whom we haue neuer esteemed as we should, and as time will force other ages to acknowledge. Your third interrogatorie now followeth.

THE ADMONENT:

**VV** Hether the wals should be retained in that estate wherein they are built, and as they are, after the direction of him who is both Lord and chiefe builder, a cunning master of the worke: or if wee should cast them downe and build them againe, after the pleasure of the Prentises and conceit of the Labourers?

THE ANSWERE.

**M** After *David* is so forward in his owne purpose, that he forgetteth his speech, or else his tongue runnes before, and carries not on his minde. A labourers office is the basest of any who are imployed in a building. M<sup>r</sup>. *David* came neuer to this honour, as to bee a Labourer in Gods house; yet hee dishonours it so farre, that where in the former Section hee said hee will rather haue the Master of the worke, albeit hee were a King, offended, then a Labourer be offended, now hee saith the Master of the worke his word should bee a Law; and a Labouers conceit should not be regarded. Doe you not here proclaime your inconsiderate folly? But now to your Interrogatorie, take this for an answer, Your question is out of question, to vse your owne words, in this you are your owne Antigonist, you shall haue none of vs  
your

your contradictor : turne your question into an Assertion, wee assent to it. Let the Tabernacle be built after the patterne which God shewed *Moses* in the Mount; let the forme of Church-gouernment be learned from Christ and his Apostles; let the auncient Fathers of the primitiue Church be followed where they are followers of Christ, and such as will doe otherwise, let them be accounted Nouices, Prentises, ignorant Builders, whose conceit may not, should not be a warrant in so great a workmanship. Your fourth Question followeth.

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THE ADMONENT.

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*I*F we should pull downe the wals quite with our owne hands, and dismantle the towne wholly.

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THE ANSWERE.

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*T*His is as needlesse a question as the former, and nothing else but an idle conception of your owne braine; yea, worse then Idlenesse, an exceeding great malice, that because the Citie is not gouerned after your humour, you will encourage the enemy to besiege it, and signifie to them by your warning Peece that the towne is dismantled, and hath no wals to hold them out. Is not this to encourage them boldly to set on? But though such vnnaturall Mutiners as you, would betray it, bewraying the weakenesse of it to the aduersarie, your euill hart may foome out your owne shame, and procure your selfe the iust reward of such vile treason, but the Lord for his names sake will protect the Citie, build vp the wals thereof, and loue it still. And

TWO

NOW

now if any truth Mr. *David* remaine in you, concerning this matter, tell mee, doth this Cite want any wall that euer it had, or rather are not the Towers and strengths of the wall fortified, that the Samaritanes, *Tobie, Sanballat*, and their complices grudge and mur-mure to see *Ophell, Mariamme, Phafelus* built vp againe? To be plaine with you, wants there any Ecclesiastique Session? want wee Synods Prouinciall or Nationall? Is any censure of Admonition, Suspension or Excom-munication taken away? they are rectified, roborated, but not remoued: how then say you the towne is dis-mantled? Your fift Interrogatorie followeth.

THE ADMONENT.

**Y**Es, in effect, if wee should receiue in the Plague that hath proued so, that hath beene cast out, and cut off for corruption.

THE ANSWERE.

**S**Peake more sparingly, if you meane not to proue a Pestilent man in the Church. You call Episcopall gouernment a pestilence, so you say, but you proue it not. Much take you in this Treatise vpon your tongue, as if it were a sufficient warrand for all your Assertion; *The good man said it*: for if you come to probation, how hath it, as you say, proued a Pestilence? the common argument you thinke is knowne well enough, that the Episcopall degree was a step to Antichrist, then must you graunt it was in the Church before Antichrist; ye a truely, long before Papall tyrannie was hatched, which is the worldly and wicked Hierarchie our Church

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hath

hath abiured, Episcopall gouernment was in the Church; and you haue no more reason to condemne Episcopall superioritie, although (as you alledge) Pappall primacie had come of it; then you haue to condemne *Veritie* because *Heretic* came of it, *per accident*. If man had neuer beene ordained, sinne by man had not come into the world; if the word of truth had not beene preached, the people of heretic had not followed; if there were not a bodie, there should not be a shadow; if there had neuer beene a Bishop, there should neuer haue beene a Pope, as you say. What then? because sinne is euill, is the man made by God not good? because Heretic is abhominable, is not Veritie approuable? because the shadow is a vaine thing is the bodie so? because the Pope is a Plague in the Church, is the Bishop so also? If this be a prooofe of your best Logicke, what will the rest be?

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But say you, *it hath beene cast out of the Church, and cut off for corruption*. I know you meane out of our Church, and that by act of Assembly. It might serue you for an answer, that the first Ecclesiastique gouernment which our Church euer allowed by act of generall assembly, was Episcopall gouernment, as shall be cleared by Gods grace. The last Ecclesiastique gouernment approved by act of our generall Assembly, is Episcopall gouernment also: neyther shall you finde in the meane time betweene these two, any Act of Assembly disallowing the office of Bishops; but onely the corruptions thereof: and being forced for removing the corruption to suspend the office for a time, they neuer simply reiected it, but by plaine act left a power of reuocation thereof to their Successors, to bring it in againe when they should see the good of the Church required it. The probation of this followeth hereafter.

This

This is it, which according to your minde, you call *a cutting off for corruption*; but our Fathers were neuer so inconsiderate as you haue affirmed. Mr. *David* it is no good Chirurgie to cut off the hand for corruption, where the corruption may be cured, and the hand preferued; it may be vnable for the present, and yet able afterward to doe good. Cut not away an Office from the Church for corruption thereof, but cut away the corruption, and conserue the Office, that it may doe good againe: So hath our Fathers done, like wise Philitians, but you in your furie will cut all away, and make the simple belceue that our Church had done it. So vndutifull are you, that you spare not, without all respect of reuerence, to rip vp againe the bowels of your Mother, that you may lay open her nakednesse to the opprobrie of the aduersarie, and where you can finde none, you faine lyes. Your last Interrogatorie is to the same purpose.

THE ADMONENT.

*Should wee receiue the plaine aspiring Tyrant and enemie, knowne and proued so, in the midst of the Caie, place him in the Citadell, giue him the Keyes in custodie, giue him all credit to open and shut the Ports, let in and thrust out at his pleasure, giue him a command of the watch, the Centinels; to command, controll, that they mute not, stirre not; doe what hee list, yea, euen binde vp all the Dogs, and mussell their monthes, that they bite not, barke not, but at his pleasure. No light matter, &c.*

## THE ANSWERE.

96

**S** Hall there be none end of the words of winde? What haue wee here? the same tale tolde ouer in new words: hee still calls Episcopall authoritie a *Tyrannie*, an *Enemie*, *knowne*, *proued* so; but hee proues nothing. The Bishop of Rome became a tyrant, shall the fault of one be a sufficient reason to impute tyrannie to all? Did all the remanent famous Churches and Orthodoxe Bishops in Christendome reiect the paternall gubernation of Bishops, because the Bishop of Rome had turned his into tyrannie? Mr. *David* would haue it; but be not so inconsiderate as to hold your Father at the doore for feare of a tyrant.

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The rest of your words are more specious then substantiall: there needes no more to improve you, but to turne them backe vpon your selfe. Is it not meetter that some one man hauing Commission from the Gouvernour and Counsellors of the Citie, should haue the Keyes of the Ports, then that euery one in the Citie should haue libertie to open and shut, let out and in at their pleasure? Is it not meetter that some haue power to checke the Watch and command them, then that they should haue libertie to slumber and sleepe at their pleasure, not fearing the controulement of any? Is it not meetter that Dogges (that is, vndiscreet and contentious men) should be kept vnder commandement, then that they shall haue libertie to barke and bite at their pleasure, euery one that commeth in their way? What shall a man, euen of common wit, say, but that your words faire in shew, sectlesse in purpose, make against your selfe, when they are well considered?



In the end of this section, you haue another question proposed, the answer whereof, wil giue you light for resolution of the maine controuerſie wee haue in hand, and till then, I leaue it. And now you proceede to improbation of my list reason, which was this, That other reformed Churches in Europe, wanting Episcopall gouernement, would be glad to accept it vpon condition, that with it they might enioy the puritie of Gospell, which they haue with vs, together with that libertie, fauour, and protection of a Christian King professing the Gospell truely, which we haue, and they want. This you impugne after this manner.

THE ADMONENT:

*I Verily thinke this is but a bad reason, why a man should change his minde, in so great a matter, and for my part I easily thinke, that assertion is as easily denied, as answered; and I haue more for me to denie it, then you haue, to auow it, as I beleue, their owne profession and declaration of their mindes against Bishops: But what doe you meane by that word (Condition) haue we that puritie, libertie, and Christian King by Condition? I hope we haue them simply and purely without condition, &c.*

THE ANSWERE.

*MY reason is better, then you consider: If we had liued among the Christians of the Church primitive, sore persecuted three hundreth yeeres for Religion by Emperours who should haue protected them: or if we had liued in the Church of Fraunce, our necks daily vnder the sword of the enemie, and then it had*

pleased God to turne the heart of the Emperour, and King, not onely to protect vs, but to profess the Gospell with vs; we would haue beene loath to haue discorded with them for such a matter. You ponder not this benefit, but waxe insolent, and thinke it nothing to entertaine a diuision betweene a Church, and a Christian King, for a matter, without which, true faith in Christ, in all the articles thereof may be retained. In my iudgement, the Church of France, or antient Churches sore bitten with affliction, would neuer haue discorded vvith their Christian Rulers in such a cause. You alleadge you haue a declaration of their minde in the contrarie: but you must remember priuate letters are not sufficient to proue the minde of a Church.

100

You are offended at this word *upon condition*, & you demand, *Haue we puritie, libertie, and a Christian King, on condition*: What needes you peruert my words? I am sure it can be no ignorance, onely malice caries you to this cauilling, know you not that his Maiestie will not be drawne into your opinion of Church-gouernment? you speake as if the King were of your minde; or at least would make the simple beleue so, or that I had ouer-seene my selfe so farre, as to say, that wee had a King by condition. You know his Maiestie will not be drawne that way for you: it were more agreeable to reason, you should quit your conceit, and goe after your Soueraigne Lord: but if still you will stand in contradictorie termes, yet blow vs not all so blinde, as to make vs beleue, that his Maiestie is on your side of this argument. And as to my words, are they not plaine, that vpon condition they had a Christian King, professing the Gospell with them, they would be loath to discord with him for this matter of externall gouernment, though indeede *M. David*, you plainly declare a contrarie disposition in you: that ere your opinion

of

of Church-gouernement stand not out, you had rather stand at debate vvith a Christian King all your dayes. This is the point, but after your fashion, you flie it. Then you conclude.

THE ADMONENT.

**T**Hu are these causes no causes, the sixe not making one sufficient: The former which you call falsly imputed causes, remaine vnconuict of falshood, vnrefuted for these, and euill declined: what will follow therefore, and what must, on the pretending of them, I leaue to be considered, not listig to dine any further. And in the end of your answer to my second reason to this same purpose (say you) Beleeue me in this, I cannot beleeue, that euer you wer a hat childe, to take on a Bishopruck for these causes, if you had not another cause, I thinke it should haue laid long in the dunghill, before you had put out your finger to take it vp, &c.

THE ANSWERE.

**F**Alse ballance are an abhominacion to the Lord, but a per-  
fect weight pleases him, he that condemneth the iust, and  
absolues the guiltie, are both alike abhominacion to the Lord.  
M. David now takes a decreet to himselfe, but vpon such  
falsse premises, as makes it a decree of no strength nor  
value: Hee iustifies againe the lying Libeller, and im-  
putes to me Gaine and Glorie, hee renews the former  
confuted calumnies to shew himselfe, *πρὸς αὐτὸν ὁδὸν*,  
ac Hypervertigine laborare: Hee willeth me to beleeue  
him, that he beleeues not that such causes moued me.  
He craues to be beleeued, and will not beleeue an o-  
ther. But M. David, I will not stand with you, I be-  
leeue

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Pro. 11. 1.

leeue you that you can hardly beleuee any good of me, your faith may well be strong, but your charitie is colde: your loue little, if you had any: since it beleuees all things you would beleuee me in one thing. You tell mee ouer againe, that all men whom you know, thinke as you thinke, I told you also, I know you are *all men*: but as honest, godly, and conscientious, as you or they either, beleuee mee, and know I haue spoken the words of truth.

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Any thing you haue in this Libell to contradict the cause, you will finde it by Gods grace answered with reason: where you fall to inuectiues against the person, and against all reason vsurpe the iudicatorie of my soule, conscience, and affection, I will still appeale to that supreme, and onely Iudge of conscience, protesting in his presence, you haue lied against my soule, enforcing vpon it a foule crime of corrupt loue, of Gaine and Glorie, whereof when I haue examined my selfe more then tenne times, I finde mine heart free, so farre as in regard of humane infirmitie a heart may be, and the true causes mouing mee, are declared in my former Apologie. But to conclude this point with you, by your fruits you haue declared what you are, *No man gathers Grapes of thornes, nor Figges of thistles,* your words void of loue, your raylings full of spight, your iudging without warrant, your pert affirming without truth, witnesse cleare enough, though you were the best of your band, you are but a Brier: no Figge-tree, no Vine-tree in the Lords Vineyard, if in these you continue. And you know that Briars and pricking Thistles are the curse of the earth. God make you better.

THE

THE ADMONENT.

**A**lway this same weaknesse of reason, to say no further, bewrayes the selfe every where through the whole body of this Apologie, and among the rest most evidently in that point, that you take libertie to make your selfe your owne Antagonist, for we know none other.

103

THE ANSWERE.

**I**N the remanent Sections of this Inuectiue, we haue lesse order (I finde none) but more fallshood manifest: for now Mr. *David* casts himselfe loose, reeling vp and downe at his pleasure, beating the ayre; fighting against his owne shadow, or else carping at my words, and misconstruing them to his owne minde. He complains, I make my selfe mine owne *Antagonist*, albeit the contrarie be euident: my first aduersarie was a lying Libeller, I gaue my defences according to his accusations; and now Mr. *David* comes in to make all good that he hath said, and hee will be my partie no way prouoked there-vnto by mee, nor vrged by any necessitie, except that *Erostratus* some way must be renowned. He will be a busie-bodie, *Pedem in alieno choroponere*, meddling with other mens matters, Not unlike one that takes a Dogge by the eare, so is he that meddles with strife that belongs not to him: but I hope his owne wickednesse shall reprove him.

Pro. 23. 3.

Hee entreates me not to reiect his admonitorie, but to read it; to pleasure him, I haue wearied my selfe, intermitting my better studies now these fortie dayes for reading, and refuting of it, this seauen yeares I spent

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O

not

not so much time with so little vantage to my selfe (except that it may doe good vnto others,) I haue beene seeking fruit *in horto Tantal*, for in all his admonitorie I cannot finde a line to make a man either more godly, or more learned. And this part of it, where-vnto now wee enter, contains no other but fierie intrectiues *in personam*: needlesse repetitions, idle discourses, (for matter many of them false) all of them fecklesse, for order nothing else but a *confused Chaos*, and in a word a building of small stickes, standing vpon rotten posts: In the examination whereof, since he prouokes me to it, I will not insift as in the former: onely in the by-going, will strike the post, and let the building fall.

105

Hee first complaines, that I haue not clearly enough declared the change of my minde concerning Church-gouernement, what motiues, what reasons, wherefore, and where-vnto I haue changed: And about this, it would wearie any man to read how he repeates and multiplies words, *Self. 14. 15. 17. 20.* An answer to them all, see out of this Treatise. In your 16. Section, you lay downe a ground, as graunted by mee, vvhich I neuer gaue you, that I thought our Church-gouernement. 1. *Anarchie.* 2. *Confusion.* 3. *Not allowed by God.* 4. *Disallowed by God.* And heere you haue heaped vp a heape of words vpon a dreame, and false conception of your owne braine: you haue begotten it, and you would father it vpon me, the ground being false, that cannot stand which you haue built vpon it. I know there was order in our Church, but such as needed helpe to hold out carnall diuision; the mother of confusion, the beginnings whereof in many parts were more then euident, but then say you.

THE ADMONENT.

**VV** Here was the dutie of a Preacher, your courage, your boldnesse? why cried you not an *Alarm* against such an enemy?

THE ANSWERE.

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**T**Ruly Mr. *David*, there were so many false *Alarms* cried in our Church, for disturbance of the peace thereof, by men of your humour, abusing the simplicitie of some Pastors, that it was needlesse to me to crie any more, yea of purpose I fled it, and thanke God I euer delighted to handle my Text for edification of the hearers in the matter of saluation, and had no pleasure in digressions, or other discourses, yea not in an open rebuke of the sinnes of them who were not present to heare me. Neither is it any reason that euerie vveakenesse scene in the State, or in the Church should be proclaimed in Pulpit incontinent: you cannot be ignorant, that many things are rather to be tolerated, then mended with vntimely remedies. *Nedum volumus importune ruinis subuenire, alias maiores multo videamur parare.* Mr. *David*, we haue had more then enough of this stuffe among vs: Men that will suffer no Bishops, and yet in Presbyteries will either gouerne all, or else nothing goes right: yea some, as if they were *Episcopi Episcoporum*, sit in their land-ward Pulpits, as in chaires of censure, giuing our iudgement, of King, State, Church, Countrey, and all ranks of men, condemning them in the hearts of their hearers, with iniust and vntimely rebukes, that neuer come to the

Cyp. Epist. 26.

knowledge of them, vnto whom they are directed, this is a proud vsurpation, couer it with the cloake of zeale who will, which for my part I neuer approoud: yet this is one of the *Alarums* Mr. *David* cries for.

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THE ADMONENT.

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Sett. 18.

**T**O take vp things then in grossest and simplest manner: you misliked Episcopall gouernement, say you, because you feared tyrannie, libertie, and other euils should follow on it, what is this to say, that you misliked it not for it selfe, but for the consequences of it.

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THE ANSWERE.

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**S**ince it is notoriously knowne, and I haue plainly confessed, that I misliked Episcopall gouernement: what needs all this enquire of the causes of my misliking. Sure it is, I misliked it vpon misconception. Now I know it, but I knew it not then, and is it any reason that I should for this be restrained from embracing a clearer light, when God offers? so that you take here but needlesse paines, and yet you will be doing, and to proue that I misliked Episcopall gouernement, for the vnlawfulnesse of the Office it selfe, which you will neuer be able to make good, you bring foure arguments: The first, from a priuate speech of mine, spoken to a friend at the Parliament in Perth, which this way you repeat:

THE



THE ADMONENT.

**W**Hether you behaued your selfe so or not, let it be weighed by this litle suruey of your speech first priuate, then publike: in priuate I will cite but one, said to haue bene in Perth at their first riding there. Let vs goe (said you to your friend) and see these proud Prelates ride, which friend of yours afterward as is reported, at your first riding in Parliament, being come to Edenburgh; and demanded of you wherefore hee was come, in detestation of you answered you with your owne words, hee was come to see the proud prelates ride. I know others report this somewhat otherwise, and that it was a Bishop that repeated your words in Edenburgh to that same your friend concerning you; to giue you a meeting, for that you said of him in Perth.

THE ANSWERE.

**N**OW Mr. David comes in to giue the Reader a prooofe of his skill in *μυθολογία*, for lacke of Canonically probations, he turnes him to Apocrypha and makes vp a tale here so ridiculous by his owne narration, as may make men maruell what hath made a reputed wise man so foolish, hee saith, I spake it to a friend in Perth; and a Bishop heard it; was I so inconsiderate as to speake that in my priuate house (that time I was not out of it) that a Bishop might heare in the streetes? Why name you not the friend? vnder generals you may say what you list: yet you distrust your selfe, for you say, the tale which you bring here was said to haue bene in Perth (said to haue bene) what certaintie is here: is this ground good enough? say your selfe, and indee

deede in the next word you shame your selfe, *It is, say you, otherwise reported*: yet you make them both all one in effect, that is, in truth, both of them false and selfe-lesse. Is this solid reasoning thinke you?

*Spectatum admissi risum teneatis amici.*

Prou. 26. 20.

*Without wood the fire is quenched, and without a tale-bearer strife ceaseth.* Haue you no matter wherewith to fill vp your paper, but a tale of *hee said and she said*? and you cannot tell who said it. You will be ΔΙΚΑΣΤΗΣ, a Iudge, to iudge mee, and is ignorant of the Law, for it stands in all ages a Law to a Iudge ΔΙΚΗΝ ΑΝ ΜΑΧΙΣΤΕΡΑΙ, that he should not iudge by hearing, and yet hee will receiue against me ἀκούω ματαίων, a vaine report. *Thou painted wall, thou sittest to iudge mee according to the Law, and smitest mee against the Law*? yet wee must vnderstand that Mr. David is a learned man (who will denie this that knowes him?) and how euer this subiect seeme small, yet his skill is the greater to make such a long and learned Commentarie vpon so little a matter, and seeing hee hath taken this paines vpon it, wee must all thinke it worthy of the reading, or else wee doe him great wrong, for so hee saith himselfe.

Acts 23. 3.

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### THE ADMONENT.

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**T**He words (of the fable) are short, and seeme to import little, but let vs consider them, they may giue vs light perhaps (and perhaps no) sufficient to this matter concerning all these chiefe points, whether it was feare of euill to come, or euils present, you spake of, whether uncertaine feare or certaine sight, &c.

THE

THE ANSWER.

Hitherto haue wee heard Mr. *David* his *μυθολογία*, now followes his *ἐξηγῆσις* of it, a cunning and most eloquent Orison vpon a fabulous narration. How euer the matter seeme litle, Mr. *David* warnes you hee can make it much, *Nonit tenuiter diducere*, and can out of it draw many prettie *Quiddities* and *Illatines*, vpon *whethers* and *what ifs*, and can shew himselfe a Rhetorician vpon *Niffnasses*. Mr. *David* is no grosse spinster, giue him the grossest stuffe you may get, hee can twine it small, so skilled *ἐν μυθολογίᾳ* that of litle hee can make much; yea, and could if neede required *secare cuminum*: not vnmeete to be Steward to some Italian Lord that would haue many dishes vpon small allowance; but that it were a losse to take such a good engine from the Schooles, wherein if he continue the world will see that *Scotus subtilis* is reuiued in him againe. But howeuer it be, I pittie you that you should not haue some better subiect to trye your wits vpon; for you shall belecue me, who euer reported this tale vnto you, in speaking of it was but a lyar, the thing it selfe is a false fiction: you haue not done Christianly to receiue it into your care, but much more vndutifully to publish it in writing, and spend so many words vainely vpon it: for you haue made vp here a Commentarie of fixe score and sixteene lines vpon a false narration. Now you intermixe a discourse against the riding of Bishops at Parliament, no lesse foolish then the former, for so you reason out of the Fable.

THE

## THE ADMONENT.

**T**Hat they were proud is argued by the effect (riding) now riding is not a fault in the person, nor for the person in it selfe, all the Lords rode, and you call them not proud for that, it became them, it is of their place and due, then it was the fault of the office you marked thereby, for wee must take heede that the word (ride) is not taken nakedly, for a simple action of riding, that had bene no fault, and as little wonder; for so they had done when they were simple Ministers, but imports all circumstances, riding in Parliament, riding in pompe of horse, of harnessing, of apparrell, &c.

## THE ANSWERE.

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**N**OW truly Mr. David of a South-land Gentleman you are the worst rider that euer I heard of, for you ride your selfe cleane out of the Saddle, and casts your selfe to be diuided of all men. I told you already your narratiue whereupon you build this is false; and albeit it were true, seetle it to be vsed in such a purpose, except you would shew your selfe ridiculous: for why is riding, and riding in pompe and fine apparrell, an effect of pride? tell mee Good man, is it so with your selfe? are you alwayes proud when you are mounted vpon your Courser, and your courting garments vpon you? or if it be not so with your selfe, why will you not thinke of another as you finde it in your selfe? May there not be an humble heart vnder an honourable garment? Read you euer of *Eligius, Noniomagensis Episcopus*, it is recorded of him, *Cum vestibus holoserici externe amictus esset, intra vestimenta ad nudam*

*nulam cutem cilicio indutus erat*: when hee was clothed with Silke without, hee had Sacke-cloath within nearest his bodie: and yet out of an outward garment you will gather pride; and as your owne words beare, such a pride as is not referred to the countenance but to the heart. But in all this Mr. *David*, you haue said nothing to proue Bishops proud Prelates, and proud not in countenance onely, but in heart also; but haue still proclaimed your selfe a proud pratler, puffed vp with highest pride that can be, in that you will not rest in the countenance, which is Mans part, but you will iudge the heart, which is reserved to God. And now Mr. *David* if you were there that day walking on foote in the streete, and other two with you, whom I might name, there are many deceived but three were more pride going on foote with you there, then was riding on horse-backe with all the thirteene, though they had beene there.

Your second argument, is from a publicke speech of mine, uttered in a Sermon at the Parliament of *Perth*, there say yee, I taught that *the very stile of Bishops was to be abhorred*, with many other imputations of yours, which admit they were as true as you would haue them, yet are they but *σικίνη μάχα*, a figgie Sword, a weake weapon, that neyther helps you, nor hurts mee. Doubtlesse if your cause were as strong as you suppose, you would bring stronger arguments to defend it, then to leaue the purpose, and fall vpon the person, but your allegation is false; I had, as I declared, mine owne misconceptions of that estate, but neuer thought, farre lesse taught, that the stile and name of Bishops was to be abhorred. And albeit you thinke I taught much in that Sermon against Bishops, yet I remember more iudicious hearers then you, who were familiar with mee, marvelled I had spoken so little;

the iust copie of the Sermon is yet extant, and when I looke vnto it, I maruell at it, and reuerence the Lords prouidence, who then directed mee to a conclusion, wherein yet I remaine, for so were my words. *That we may essie the cause of this diuision, let vs see what part of the wall hath gagged from the foundation whereupon the building stands, and from that policie wee haue receiued from our Fathers, let that be drawne in to the rest againe, then shall arise an happy union which shall assure vs of the continuance and encrease of Gods worke in the midst of vs.* These are the words whereunto the Lord led me, and I yet stand to them. And againe, to this same purpose serues the words of my exhortation, directed to such as stood for Episcopall gouernment, *that if they had any new light which they had not before, they would communicate it to their brethren, that wee also might follow them, &c.* This makes the matter cleare, that I was not so farre miscarried as to condemne eyther the name or office of Bishops, as you alledge, but offered my selfe readie and willing to follow better light if they would bring it, or God otherwise should send it. And these words as being mine owne, you vse to my selfe in the end of this Treatise, desiring that if I haue any new light I should communicate it to you, which here I haue freely and truely done, wishing it may moue your heart, as it moued mine. Your third Reason followeth.

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### THE ADMONENT.

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**I** Might adde the admonition giuen in by you subscribed to this same Parliament, where that office is called a slander to the Gospell, a defection, &c.

THE ANSWERE.

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**Y**Our third argument is taken from an admonition as you call it, but a supplication, as I take it, subscribed by mee: for answer to this, I will very plainly and truly declare the matter as it is, that men may see there is no pith in your allegation to proue that which you intend. That there was a supplication giuen in I heare, who penned it, or what was in it I know not, where they assembled whether in the Church, or in a priuate house I enquire not, present at that meeting sure it is I was not. It was brought to mee by a familiar brother, to mine owne house; I cannot remember whether before Sermon, or when I had new come from it: but well I wot at such a time wherein I had no leasure to reade it, like as I neuer read it: they tolde mee it contained nothing but a supplication for continuance of Church-gouernment, that then was. And as I haue said, at that time I could willingly haue contented; yea, contended for it as I might, that our gouernment might continue, fearing euer least the intended course had beene to abolish it; but from the time I perceiued that the course was not to disanull any substantiall point of Discipline which we had, but onely to roberate it, by restoring againe Episcopall power, whereby I perceiued the Church not weakened but strengthened, not preiudiced but confirmed in all her lawfull libertie. I reprov'd my selfe of my former folly, and not onely consented vnto it, but the more I looked into it, the more I loued it, reioycing at the preferment of Preachers for this end, and in honouring of them esteemed my selfe honoured. And if the subscribed Supplication hath that in it which you affirme,

that the office of a Bishop is slanderous in the Church, which I can hardly thinke that any learned or well aduised Preacher will affirme, then I make it knowne vnto you it neyther had nor hath any approbation of mine. This being the simple truth I doubt not but the indifferent Reader will thinke any ouer-sight, that hath escaped mee, very easily excused. Your fourth Argument now followeth.

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THE ADMONENT.

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**M**ight I not adde also the Assemblies of Dundie 1580. at which it is likely you were, as being within your twenty yeeres that you haue beene a Pastor, where (the office of a Bishop) is called folly, corruption, mans inuention, unlawfull, &c.

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THE ANSWERE.

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**I**T is shame to see you alledge such notorious falsehoods, I was not at that Assembly; yea, I was no Minister then at all, being but twelue yeeres old, I was newly taken from the Grammer Schoole in Dunbar, and entred into the Colledge in S. *Andrewes*. With many such false lies as these fighteth your Fellowship against mee, which yet are currant for truth in your Colledge of Dotarists, whose Spirit I iustly called a lying Spirit: for notorious falsehoods are carried among you in secret, from tongue to tongue, and receiued in your meetings for vndoubted truths. This I could qualifie by setting downe a particular catalogue of your calumnies, but I will not at this time. I haue onely to craue of such as feare God, that how soeuer many spare  
not



not to carie Satan in their tongue by false reports: that they also lodge him not in their eare by hearing, and receiuing a false accusation: for this is required of them, *who shall dwell in the tabernacle of God, and rest in his holy mountaine, that they receiue not a false report against their neighbour*; and therefore rests assured that they will reserve an eare to heare mee, before they condemne me.

These are the foure pillars of your great building, so rotten in themselves, that they fall as soone as they are touched with the finger: and what then cometh of your long discourses, inferred vpon them? Are they not *Bullate nuge*, belling bablings, watrie bels, easily dissipate by the smallest winde, or rather euani- shes of their owne accord?

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#### THE ADMONENT.

**H**ow is your change then? and what causes are of it? *This had neede to haue beene cleerely shewed, declared, and proued, &c.*

#### THE ANSWERE.

**I**n this Section you returne againe *improbitate musæ*, Ito the point from which euen now you haue beene repelled, and you are not ashamed to be tedious to your Reader, *Eandem semper canendo Cantilenam*: Still demanding how is your change: It were more time you should bethinke you how to change your talke, or if still you will multiply words in vaine, I contend no more in that which I haue answered alreadie: *There be foure things (saith Salomon) which cannot be satisfied, the*

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*grauē, the barren wombe, the earth, and the fire. Whether you be the fourth of these for your fierie humour, or a fifth to be ioyned to them for a hunger you haue, and I cannot satisfie, I rest resolued to take no more paines vpon you for this part of our question. Two things onely you haue here which must be answered. In the first you would proue, that I haue much more cause to feare the euils may follow Episcopall gouernement now then I had before: and your reason is.*

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THE ADMONENT.

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*C*AN any humane carefulnesse suffice vnto that care? it is true, Princes haue long eares, but other mens eares, they haue many eies as Argus, yet are they the eies of others: and these others may be brought a sleepe by some cunning Mercurius: Can his Maiesie in such distance see the whole proceedings of Prelates, the whole and naked truth of things by such informers? by themselves, or their agents? doth he now know the deepenesse of misteries? euen the curse of many actions? shall he hereafter? The pride that may be? that tyrannie, libertie, as it happens to grow, their neglects, sloathes, bribes, partialities, how much lesse fore-see how they shall be eschewed? &c.

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THE ANSWERE.

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*M*ASTER David, you should haue aduised with your warrant, before you had reuiled your Rulers, you haue opened your mouth, and giuen out false accusations: Are you able to qualifie them? but thou louest all words that may destroy, O deceitfull tongue, if you were put

put to probation vnder paine of suffering punishment due to these sinnes, it would goe hard with you. Neither can it be well, when euery man takes libertie to accuse such as are in authoritie, either in Commonwealth or Church, and is not able to make it good, that yet they goe away not the lesse without controulement: what you speake concerning feare, I confesse (if that may please you) I am neuer without feare. Euen the most pure Doctrine, the most perfect Discipline, who can secure himselfe that none euill shall follow it: Since in Paradise in the state of innocencie, a Serpent followed *Adam* and *Eua*, and corrupted them, We are vpon earth, like Passengers on the Sea, were the winde and weather neuer so faire, yet are they not without feare, till they come to their harbourie, because they know there may be a change: and shall wee get vpon earth a state exempted from feare? or is it possible to set downe that forme of gouernement in the Church, of the which wee may be sure, without all feare, none euill shall follow it? Is none euill to be feared, to follow Presbyteriall gouernement? what you haue enquired of the one, let me aske of you the other: can all the faults, offences, sloaths of Presbyteries, in not assembling to the weekely exercise, with diuisions, disobediences, be knowne to his Maiestie? it is more apparant, the faults of one, are sooner knowne, sooner dilated, sooner corrected, then the ouer-sights of manie: neither is it likely, that Bishops shall escape with their smallest offences, so long as you and such as you, are their captors and inspectors, dogging them at the heeles, treading after them in all their foot-steps, glad when you may heare or see any weakenesse in them, that you lay hold vpon greedily, making much of little, that you may disgrace them. Is not this to imitate Satans nature? is it not contrarie to the conditions of elect

elect Angels? they reioyce at the conuersion of a sinner, you with Satan reioyce at their fall: it doth you more good then your meate or drinke, to heare any blame you may impute to a Bishop. God forgive you.

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But to returne, sure it is, no carefull, no conscionable man can liue in any state without feare: for why? Satan seekes most carefully and cunningly to corrupt Offices most excellent, and most profitable for the Church, and the greater good be in them so long as they abide good, the greater euill comes of them when they begin to change: Euen as the finest wine turnes into the sharpest vinegar. How then shal a man be without feare? but I nothing doubt it is in his Maiestie his chiefe cares to establish it, and that by senting it against all euils, specially tyrannie, libertie, briberie, partialitie, sloath, which you haue objected, and where desperately you insinuate that the Office of a Bishop will neuer doe good. *A Wolfe, say you, will be a Wolfe, and all the world had sworne it; and will worrie too when the Shepherds backe is turned:* you but speake of your owne, either ignorance, or euill set affection, considering how many famous Bishops, without the reuerence of a Christian King, liued as Fathers to the Church, faithfull Preachers of the Gospel, and died constant Martyrs for the testimonie of Iesus; but Mr. *David* will haue all these rauening Wolfes. The other cause why my feare should be greater followes,

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THE ADMONENT.

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**T**He Office of Bishops then pretended no preheminence, now it doth. then it was subiect to Presbyteries, now it is freed from them: then it was bound with canons, now it is  
let

let loose. Then every Preacher might speake against it, now none reproveth, then were all alike friend and good fellow with their Pastors, now his Lordship, &c.

THE ANSWERE.

MAfter *David*, wee know better what was wont to be in our Church then you, there was neuer all alike as you say in it, our gouernement was alway *Aristocratick*, for albeit by constitution for that time paritie was allowed, yet was it not practised; there was euer some leaders, rulers honoured and reuerenced by other Pastors, and good reason so should bee: what else see you now, if the persons liked you, the purpose is the same? Since the beginning of our Church, Bishops, Superintendents, vvere neuer subiect to the iudgement of their brethren, in the matter of their office; nay, not to their Synods, but were reserued to be iudged onely by the generall assembly; but you affirme the contrarie pertly enough, looking for no controlement. Bishops are not let loose, suppose they be not left to your teddering.

But this offends you; that they are called Lords: let me enquire at you, Is honour giuen to any in the Church, but for the honour of all? if they could looke to it with loue and humilitie, euery one might say, *Honoris vestri participes et nos sumus*? Will any member of the bodie grudge to see another honoured; or rather in the honour of one, doe they not all reioyce, and esteeme themselves to be honoured? Mr. *David*, there is a pride which loueth honour and preferment: Our Lord condemnes it, there is another pride that disdaineth to giue it, and I may well say, it is the worst pride of the two, I will not think that either *Elyah* or

Q

*Samuel*

*Samuel* were vaine-glorious, when the one was stiled by *Obadiab*, and the other by *Anna*, *My Lord*: Surely it is a weake and vaine minde, that is puffed vp with so small a winde, and yet I am sure both *Anna* and *Obadiab* in giuing them this honour, did but their dutie. But I thinke *M. David* in this will not be contentious; for in the backe of his Letter directed to Bishops, he writes, *To his verie good Lord*: And then in the subscription within, *Your L. or wisedomes*: What he meanes by this, I know not: he will giue his owne reason; hee saith, it is a nouation and corruption to call one Pastor a Bishop more then the rest, yet hee doth it, and here hee practises in secret, that which he impugnes in publick, and so deceiues his complices, giuing honour himselfe to Bishops, which he saith, should not be giuen them: they haue cause to feare, least sometime hee forsake them. Now you proceede.

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THE ADMONENT.

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**Y***ou make a faire shew by bragges to corroborate all by the word of God, and example of the Church Primitive, idly words, sooner said then proued. strings much harped on by diuers, but to little use, and wherein the more men dine, the more they cleare the contrarie; it may be easily seene through all the subtilties, clouds, and colours that they cast out, who haue busied themselves in that matter, euen your Sarauia, euen who soeuer, whom the more men reade, the lesse effect they see in him: they, I say, who haue not their eyes blinded with some other thing, such as blindes not the eyes of the wise.*

THE ANSWERE.

**VV**Hether it be a faire shew or a solid substance we will trye when it comes to the point: You will not haue it heard that the Primitiue Church had Bishops: you may aswell denie that the Sunne shined vnto them: you call this a *Subterfuge, and a large field whereunto we runne to eschew the chocke of the question;* which say you is this, *Whether these Bishops that now are, and as they are now, be lawfull in the Church of Scotland: or if the oath hinder?* But prouoke at leasure, ere we part you will finde vs (by Gods grace) at the chocke of the Question, and your selfe choaked with it for all your boast; but I must first goe through this hedge of Bryers and Brambles which you haue laid in my way.

You set light by our *Sarania* as you call him, but you deceiue your selfe if you thinke our strength is in *Sarania*: for mine owne part, I neuer read him so much as I haue done you, and of that which I haue read, I see *Sarania* will stand for himselfe for all you are able to say; your little Dagger will not reach to him, and it were shame for you now, though you might, to strike at a dead man, as I heare hee is: it were greater manhood to encounter with *Downname*, you dissemble that you know him, but if you doe and mislike him, hee is readie to fight with you in that cause, till your Logicke panne be cleane dried vp or the cause renounced.

Onething you haue, that no man can see any thing in *Sarania*, but Sophistrie and falshood, except those whose eyes are blinded with some other thing, such as blindes the eyes of the wise: you would seeme here to be modest, yet of purpose as mordent as you may be, whom you would inlimate of briberie. Aduise with

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your selfe, if you be seeking any such here, as the By-word is, *You are in the wrong Close*. I told you before, you were acquainted with the *Muses*, onely the *Doric Muse* hath beene strange vnto you: you were capable enough of her instruction, but shee tooke no paines vpon you: it is meetest you should meane you to *Melpomene*, her mourning moodes might procure you pittie, but out of your pride and malecontentment to blot such as you are bound to honor, and secretly to insinuate that they were *ἀποδουωτες*, such as gaue iudgement for gifts, is intollerable presumption. I protest before God, I know none such in the Church, I would not say it for all the world. If any such be, of all men they are the most miserable: if they be not, Mr. *David* declareth what manner of man hee is, and woe will be to him that would bring such a shame vpon Israell without a cause, if hee repent not. As for mee I thanke God, I was neuer stained with couetousnesse nor filthy lucre, I desie all flesh. Lord, gather not thou my soule with the sinners, nor my life with bloudie men, in whose hand is wickednesse, and their right hand is full of bribes: but I will walke in mine innocencie, redeeme me and be mercifull to me, my foote stands in vprightnesse, therefore will I praise thee O Lord, in the Congregation. Now you goe on.

Psal. 16. 9.

#### THE ADMONENT.

Seel. 22.

**T**ouching our Church and Bishops being in it before you were borne, if so be, so is Popple among Wheate before it be shorne, of great annuientnesse, Coxuall springing up with it, and in the ground perhaps before it. And incontinent. You will finde it difficult enough to prone that Bishops were receiued in our Church wittingly, willingly, by choyse, and free consent. &c.

THE



THE ANSWERE.

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IF I proue it not without difficultie, and make it plaine  
to the iudicious indifferent Reader, let mee be bla-  
med. Your refuge, that Bishops were in our Church  
as Popple among Wheate, will not relieue you: for  
you will finde them planted in this soyle, watted, nou-  
rished, and defended by the best Fathers of our Church.  
In your scorning of vniting or reuniting Bishops and  
Presbyters, Weedes as yee call it, with wine, speaking  
oft-times so barbarously for want of better, you doe  
but shew your selfe most worthy to be scorned, as ig-  
norant of all Antiquitie, which could very well in-  
forme you that a Bishop without a Presbyterie, is an  
head without a bodie; and a Presbyterie without a Bi-  
shop, a body without an head. Where, by a Presbyte-  
rie I vnderstand that which *Ignatius* calls *ovvnyμαx τς  
ἐκκλησις*, the Consistorie of a Bishop, subordinate to  
him, afterward called his Chapter, because they were  
*instar Capituli Episcopo*, which serue for assistance of  
him in waightie matters, as also to take care that the  
possessions of the Bishopricke should not haue beene  
dilapidated. Then is it well when they both goe to-  
gether, every one in their owne place to doe the worke  
of God. But no maruell Mr. *David* denies that Bishops  
were in the Primitiue church, or that our owne church  
once allowed them, for hee is bold to denie that any  
Father, or Brother of our present Church, approueth  
the Office of Bishops, but esteemes it as followeth.

## THE ADMONENT.

**T**He Office of a Bishop is unlawfull in it selfe; 2. More unlawfull in this Church of Scotland; 3. Unprofitable in it importing tyrannie, and is it selfe tyrannie; 4. Doth and shall import more libertie and loosenesse of life in it selfe, and in the Countrey, with Papistry, senselesnes, Atheisme: some that thought wel of it in the beginning, thinke worse of it now. Consider the experience in boldning Papists in so unlookt for manner, so many witnesses in our chiefe Towne since Bishops got government, as was not nor durst not be in all Scotland when Presbyteries had government. Now Corruption floures and over-floures the whole Countrey, and defaceth the face of a most beautifull Church.

## THE ANSWERE.

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Nazianz. orat.  
ad Eunom.

**M**After David continues yet in his humour, & ad-  
huc in Aegyptum euagatur, & patitur se in Assyriam  
pertrahi, framing himselfe to the manners and fashions  
of Egypt and Assur, hee railleth against Israell, forget-  
ting all pietie, and modestie, and truth that becommeth  
the holy people, whereof hee professeth himselfe to be  
one. Hee denyes that any eyther Father or Brother of  
the Ministrie in Scotland allowes the office of Bishops,  
except it be Bishops themselues: this is a notorious vn-  
truth, hee still affirms it is unlawfull and vnpromota-  
ble, but vpon what reason wee will see when we come  
to the Question. If yee had spoken this out of know-  
ledge that the Episcopall Office in it selfe, is unlawfull  
and tyrannicall, you would haue giuen some reason  
for it, but when you come to the point, you shew your  
selfe

selfe a coward, turnes your shield on your shoulder, and farelly flyes the combat. You would seeme a great Captaine, and make your fellowes beleue that you were matchlesse, but strike not one stroke to defend their cause, or hurt the contrarie; but if crying may win the field, then should he beare away the victorie, for still hee cries it is vnlawfull, tyrannicall, and what not? the reason is, Mr. *David* saith so, and any silly wife could say as much to a cause as you doe here: for you bring but words, and so could thee, suppose hardly so many as you.

In your other speeches you shew your selfe so full of malice, that before you want doun to cast on the face of your Brethren, whom you seeke to disgrace, you had rather rake it out of the bellie of your Mother: for what say you? *Is not the whole Church ouerslowed with Papisrie?* God forbid, but rather the deluge of waters which was before is begunne to fall. See you, not the tops of many mountaines discovered? and by all appearance, if the Lord by the care of a prudent Prince, had not provided this remedie of Episcopall authoritie, it might well haue fallen out, as you say, that the spawne of Papisry would haue ouer-flowed all. Other-  
wise tell mee what would you haue done to preuent it? Excommunicate them? so might you quickly haue equallled the sickle with the whole, or else haue infected the whole with the sickle. What else could you doe, vnlesse it had beene to draw the matter to the needlesse hazard of a battell, as seemes by you words, *They durst not*, say you: what is it to keepe a man that hee dare not? The Ecclesiastiques sword you know was contemned; the Ciuill sword, that is the last remedie, praised be God wee haue a better: all your Phycicke is violent: *Cut off, cut off*, but a prudent Prince in more moderate manner can effectuate peace, giue  
authoritie

authoritie to truth, and falshood fals to the ground.

And where you say that the face of a most beautifull Church is defaced, meaning the Church of the first towne in the Kingdome: how vnrighteous, vndutifull and inconsiderate are you? Is it your pleasure to spit in the face of your Mother? delight you to vncouer her shame, if you could finde it? and where you cannot, is it your sport to blacke her face with the soote of your calummie, and then call enemies to looke vpon it? What say you, Mr. *David* to the Church of Edinburgh? Is it not still a Mother Church? Is not the way of God truely taught in it? Hath it not learned and famous Preachers of whom you are vnworthie? Is there any defection in it from any point of truth? How then defaced? By Masses (say you) said in it. Were they publicke? You dare not affirme it. Were they stollen in secret? You cannot denie it, and yet discovered by the vigilant care of their Bishop and Pastors. Thanks to God, such abhominations dare not be auouched there. Is this a defacing of that Church? No: it is a detraeing of yours, no defacing of them; yea, rather it is their great commendation, that in so populous a Citie scarce twelue are found miscarried by seducers, and those also of no credit nor countenance; who, vwhen they are tryed and examined, professe they had done it of simple ignorance, and that they abhor the Masse so much the more, because they haue seene it, offering themselues most willing to declare their publicke Repentance, to remoue all offences giuen by them, out of the hearts of others: and among them seeing there was not one Burgesse of Edinburgh deprehended in this fault, why blame you the towne for it?

Tell mee, I pray you, was the Church of Ephesus defaced, because some false Apostles did creepe into it? find you not the contrarie? that the Bishop of Ephesus, called

called there the Angell, is commended, for that he had examined them, and found them to be lyars. If the Church of Edinburgh had fallen away (which God auert) as the Church of *Thyatira* did, and suffered *Iezabell* a false Prophetesse to teach and deceiue the Seruants of God; there then you might say it were a defaced Church, I suppose (which I hope in God shall neuer fall out) that Sathan had a Throne there, as he had in Pergamus, yet seeing there is a Church that will not denie the faith, no though *Antipas* should be slaine, how say you the face of the Church is defaced? But the contrarie is manifest, Satan may creepe in there like a thiefe (thanks be to God) he hath no throne there: what villanie can hee worke, which they punish not? Can you say any of their Magistrates, Councillors, Ministers, Elders, Deacons, or any honourable man of the body of their Citie, is stained with that Heresie? How then is the face of their Church defaced? And truely, though that many such were among them (as you haue said) which yet is not, it were no maruell to mee, when I remember the Apostles saying; *There must be Heresies, that such as are approued may be tryed*? Where there is no winde to carrie chaffe away, how shall the Corne be discerned? where there is no Heresie how shall they be knowne who are confirmed in veritie, rooted and grounded so in Christ, stablished and built vpon the rocke, that no winde of contrarie doctrine can carrie them away? Traduce as you will, this is the truth, for many reasons is that Church worthy to be commended; but in my iudgement, this is the greatest commendation that euer it got, that subtile Heretiques with the seed of false doctrine, creeping in into her bosome, to seeke an aduantage, can finde either none at all or verie little. Yet your other Assertions are more impudent: it contents you not most wrongfully to haue

R

defaced

defaced a chiefe Church in the Kingdome, now you proceede to doe the like vnto all other Pastors and Professors in our Church.

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THE ADMONENT.

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**I** Know many doe countenance Bishops, because they haue to doe with them, and giue them obedience as a man would giue his goods to a robber (let not the comparison seeme odious, for in this they are alike) that hee take not his life also; because hee is not able to resist him. I know, some feare their menaces of Deposition, Suspendeing, Silencing, putting them from their flockes, takes it for a iust feare, and so a compulsion, so themselves to be excused: but that from their hearts like of that Office, I know none, such as you speake of.

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THE ANSWERE.

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Iob 6. 25.

**T**HE words of the righteous are stedfast, and what is it, that you can iustly reprove in them? I haue spoken it, I speake it ouer againe, and I know it, that many worthie Fathers and Brethren of our Church, are of that same minde concerning Church-gouernment, that I haue here declared. As for those whom you say you know to be otherwise minded, looke what a miserable Patron you are vnto them (if any such be, for in this you haue lost credit) you make them all temporizers, dissemblers, fillic timorous bodies that countenance Bishops not from their hearts, but for feare and for compulsion. *Mr. David*, I suffer you with the greater patience miscalling me at your pleasure, since I see your tongue spares none; nay, not those whose hearts you grant your selfe are with you: you spare not to call them

them *dissemblers, &c.* Since so it is that you take libertie to speake of all men as you please; neither sparing those who are in heart with you, nor yet those that in heart are against you in your opinion, what remains, but that it be publickely proclaimed, *The Good man of Gods Croft his tongue is no slander.*

THE ADMONENT:

AND that which you pretend of the aduise of this present Church, comes vnder the same count, nothing voluntary nor by choise, but forced by such feares, iust or apprehended for iust, neyther by the Church customably assembled, but by a number propped out, for the most part by Bishops, to that effect.

THE ANSWERE.

THAT Mr. David may be knowne for a compleate Conuicator, as he hath hitherto spared no estate vntouched; for hee hath set out the King hauing eies and eares not his owne, that may deceiue him, as though wee had so inconsiderate a Prince as to iudge by the eyes and eares of other men. Bishops hee hath painted out for Tyrants, Bribers, Libertines, Vsurpers. Pastors reuerencing Bishops hee hath made false, dissemblers, sillie bodies. The whole Church hee hath giuen out to flow and ouer-flow with Heretie. The principall Church in the Kingdome he hath described to be a defaced Church: so now, as if those were too little in his last furie, *debachatur in supremam Ecclesie Synodum*, binding vp all his former railings in one bundle. The Assemblie was conuocated by his Maiesties

will and authoritie, a part of his Christian and Kingly power; the Bishops of the Church present in it. Pastors hauing commission to vote from their Presbyteries, many Noble men honestly affected to religion, vnspotted, yea, vn suspected in it; many Commissioners from the most famous Churches and Townes of the Kingdome. All these assembled together, Mr. *David* not with powder, but with his penne, blowes vp into the ayre as a corrupt assembly, compelled, budded, bribed, not rightly assembled, and wherein nothing was rightly done: yet was there some aged Fathers who subscribed plainly to the Episcopall gouernment, now after better aduise ment; of whom it is knowne that before, they suffered imprisoning for impugning of it: whereof I doe but warne him by the way.

In the remanent of your Sections, after your owne disordered manner, to tell you as the truth is, like *βοῦλος ἀνδραπόδος*, you compasse about mine Apologie without order, making a proffer to many places in it, not lighting nor resting vpon any, to speake it in Scots, you flie bumming a throat after the manner of a drone Bee, making a great sound and noise, but little labour, no honie, no solid reason, no truth, no learning vttered here, onely iterate Inuectiues, not worthie to be insisted in, except I would *Actum agere*. Your misconstruction of *Iosephs* preferment for the good of his Brethren, as if I had so spoken of my selfe, confirms me in that which I perceiued before, that you are but a vaine discourser, pleasing your selfe in *Argutis*, silly, fecklesse, and impertinent conceptions and speeches. And therefore being loath to wearie the Reader and my selfe both any longer with your *Battolog-Tautologies*, I presently commit them to the South winde to be carried away from your Peele-house at *Preston*, with the remanent smoke of your pannes, to the water of

Forth,



Forth, and so bid farewell to Mr. David in his furie, and now turne mee to speake with him in his more sober minde.

THE ADMONENT.

**W**Hat is there then to be done here will you say? even this certainly as you said sometime your selfe, If you have gotten new light which you had not before, communicate it to others your Brethren, that they also may follow you in their hearts, and know they yeeld to you in a good conscience, &c. Let bitternesse be remoued, let the cause with calumnesse and macknesse be considered.

THE ANSWERE.

**N**OW at length M. David, the euill blood begins to fall from your heart, God be thanked, and you are come to some coolnes, suppose not kindly enough, yet of your former Feauer wherein you raged, yet it puts vs in hope, you may recouer of this disease betime, what you haue here said, I receiue *omnis vnus*, any light I haue I will willingly communicate, bitternesse I agree be remoued; *Perit enim iudicium, ubi res transit in affectum*: I wish therefore perturbate and preiudicate affection may be laid by: It is onely these two *propaganda* and *propagatione*, that fights against Episcopall gouernement. To be short, I embrace all your conclusion, and euery condition of it, except onely where you will me, not to disguise my speech by sought out sentences; and ostentation of reading, to iuggle the iudgement of the simple, I must warne you, that whether your word stand for a regulator, or a deceiuing fugler, your deede comes

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1 Tim. 12.

too soone against your protestation, euen now you craued bitterneſſe may be remoued, and you cannot leaue it, but to vse your owne Prouerbe, *A Wolfe will be a Wolfe.* *Naturam expellas furca licet vsq; recurrat;* And as to my manner of writing, I cannot change it: I want not my owne reasons; neither haue you any cause to complaine of it. Now we goe to the question.

### THE ADMONENT.

**I** Goe from all that long disputation. 1. Whether Bishops be lawfull. 2. Whether they were, and how they were in the Primitiue Church, which you claime to. 3. How they were in our owne Church at the beginning, or leanes it to a siter time, and alledgeth how euer these things were, they are not lawfull now to vs; 1. In respect of our oath, since our oath; 2. in respect of our Discipline more profitable for vs.

### THE ANSWERE.

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Psal. 7. 14.

**N**OW Mr. David hauing of a long time travelled with wickednesse, and conceived mischief, at length bringeth forth a lye. When all is reckoned and counted the matter comes to iust nothing: *Et magno sonatu mirum tandem peperisse videtur.* Who could haue looked but that Mr. David who so largely and liberally hath condemned Bishops in word, would haue brought at least one argument against them? hee doth it not, but rather destroyes all that hee hath said before. You cannot eschew this; you haue multiplied words, and by most sharp Inuectiues haue condemned Episcopall government: you haue called it tyrannie, and vnlawfull in it selfe, and now you remit the lawfulness or vnlawfulness

nesse of it to be disputed. Truly good man you have wronged the partie, and abused the Reader: for, according to reason, you should have disproved Episcopall government before you had condemned it; but after that you have condemned it, is it not your shame to remit it to further reasoning? In the one you have shewed superfluitie of malice, mouing you to speake euill of it; in the other penurie of knowledge, that you have no reason to iustifie you in the condemning of it. Thus haue you shewed your selfe; *in initio confidentem, in facto timidum*; one that feareth to fight, but is bold to bragge. You will not simplie giue ouer the combat, but declines it fauely for this time, and puts it off to a better time: but in my minde a better time could you neuer haue had then this, seeing you haue gathered your friends, and haue mustered you Armie, and ordered it out of your ripest wits in sixe theetes of paper before you; what a shame is it, that in so feeble manner you should turne your backe, and leaue all that you haue sent and said before? You haue braued a Bishop in presence of your friends, now hee stands before you, and you dare not looke him in the face, nor strike one stroke at him in this quarrell, that the office of a Bishop is vnlawfull in it selfe.

But to pursue you euen to the vttermost point, wherevnto you haue fled; in this also you shew your selfe weake, yea, ridiculous: for now you haue drawne all your speech to this Assertion, and I pray the iudicious Reader to consider it, *Howsaener Episcopall Government in it selfe be lawfull or vnlawfull to other Churches, or sometime lawfull in our owne Church, yet it is not lawfull now.* A Paradoxe indeede: I thinke Mr. David speakes not simplie, but grants it by concession. But taking it as hee giues it, let vs heare it ouer againe, *Though Episcopall government in it selfe were lawfull, lawfull to other Churches,*

*Churches, lawfull once to our owne Church, yet now it is not lawfull. To proue this, Mr. David brings two Reasons, which had neede to be very strong, it being a strange Position they haue to defend: but the Reader shall by Gods grace see it made plaine, that there is no more truth, worth, nor value in his two Reasons, then in the rest of his Assertions. And since the whole weight of the Controuersie stands vpon these two Reasons, I set them downe truly to you, as Mr. David hath set them downe to mee.*

The first REASON.

*We may not receiue Bishops, because the oath in conceiued word is against Hierarchie.*

The second REASON.

*In respect of our receiued Discipline more profitable for our Church.*

*The Confutation of these reasons.*

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**B**Efore I come to a iust examination of these Reasons, I will onely present a view of their weaknesse to the Reader, in these words. In the Confession of faith, sworne and subscribed by the Preachers and Professors of this Land, they haue *abjured the Popes wicked and worldly Hierarchie*. Mr. David leauing out the *differences of Papall, wicked, worldly*, makes mention onely of *Hierarchie*: which, in it selfe, signifies an authoritie or imperatiue power in things sacred: Who will abiure this? but to declare their meaning, they added these three differences, *Papall, worldly, wicked*: but Mr. David to declare how hee distrusts his owne cause, deceiueth the simple, by putting in into his Reason the Word *Hierarchie* onely. By this, any indifferent Reader may see that Mr. David deales not truly, nor faithfully, nor like a man defending a good cause, but fore-seeing that these

these words would destroy his Assertion, of purpose he leaves them out.

His second Reason is without reason, and against the very rules of reasoning. This is *Petitioprincipij*, he begs the question, and takes it for a principle, which is the Controuertie it selfe, as shall appeare in our improbation. I will not be presumptuous to dispute that which is concluded already, and past in a Law. Onely to cleare the proceedings of our Church from the wrongfull imputations of malecontents, I giue an Answer to all their Obiections in these Positions following.

1

Episcopall gouernment in it selfe is lawfull, and of all other hath best warrants in the Word. Mr. *David* hath declined this question, yet will I giue to him and others such light in it as God hath giuen mee.

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2

No Church since the dayes of Christ vnto our Fathers dayes, was without Episcopall Gouernment, and Mr. *David* cannot shew one instance to the contrarie: for, howsoeuer in some reformed Churches Superintendents were placed, the name being onely changed, the matter remained.

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3

The Church of Scotland in her purest estate, enjoyed the Gospell with Episcopall gouernment for the space of twentie yeeres, as may be proued out of the Monuments of our Church, for there you will finde by Acts of generall Assemlie, *Ministers ordained to be subiect to Superintendents. A Law craved from the Lords of secret Counsell, for punishment of such as disobeyed Superintendents. Power to hold Assemblies twice in the yeere, giuen to Superintendents. Power to transport Ministers to Superintendents. Power of dinorcements taken from*

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An. 1561.

An. 1561.

An. 1562.

An. 1562.

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Ministers

An. 1573.

An. 1563.

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*Ministers and given to Superintendents. Power to admit Ministers, and depose them, given to Superintendents. No religious Bookes to be printed but by advise of Superintendents. This was the order of our Church all the dayes of John Knox, &c.*

Here you obiect, first, that the offices of Bishops and Superintendents are not one: and why? I am sure you know in power of signification they are one; in power of Iurisdiction they are declared to be one by Act of generall Assemblie, *Anno 1573.* what power a Superintendent had by the law of our Church, that same power a Bishop had by the same Law: And those Countries which had Bishops of the reformed Religion, president ouer them were neuer committed to the care of Superintendents: but the Bishops exercised all points of Iurisdiction pertaining to them, without any contradiction made to them by our Assemblies.

To say yet further, there was appointed by the generall Assemblie, some Commissioners, to be assembled with other Commissioners appointed by the Regent, and Lords of Councell, to entreat of Ecclesiastique Iurisdiction, & establish it. Commissioners for the church, beside sundrie Superintendents, were *Mr. John Knox, M. John Craig, M. John Row, M. David Lindsay*, with others that were in the yeere 1564. The same Commission renewed againe by the Church, *Anno 1567.* and againe, 1568. a Supplication from the Assemblie to the Regent, *M. John Willok, Superintendent of the West, being then Moderator*, was directed, desiring that such as were appointed by the Lords of his Highnesse Councell, and by the Church, might meet, for settling church-Iurisdiction. After this, in euery assemblie the same sute is renewed, till at length, *An. 1571.* the gouernment of Bishops is ratified by act of assemblie. Thus *M. David*, you see Bishops willingly receiued into our Church.

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Your other Obiection is, Superintendents had their Office from the Church: did their Office by aduise of their Brethren, and were countable to the Church for it. Tell me I pray you, what else see you in Bishops? Their Office and power is from the Church, their temporall preferment, their rent and maintenance, is conferred by the King; yea, good reason it is, that his Maiestie haue the nomination of a Bishop, out of lytes of honest men giuen in by the Church: What nouation is here? You will finde the nomination of Superintendents referred to his Highnes Counsell in his Maiesties minoritie, becaufe they gaue them their maintenance, see Act of Assemlie, *An. 1562.* Againe, Superintendents did by aduise; good reason: see the Law prescribed to Bishops of olde, *An. 1573.* that no Bishop admit any Minister, without aduise of three well qualified Ministers of the bounds. The same stands now, and can you say that any Bishop in our Church stands against this, except onely that where the Law bindes them to vse the aduise of three, they vse the aduise of sixe, or tenne, or thirteene if they may get them? What can you say against this M<sup>r</sup>. *David*? See you not here a constant forme of gouernment in our Church? See you any other Bishops now then were in the dayes of *Iohn Knox*? Here say you, Superintendents were changeable? but you should haue cleared your selfe, not deceiued the simple people vnder ambiguitie of words. Tell the truth, were any of them changed in their time, or was there any cause might haue taken from them the office of a Superintendent, but such as might haue also depriued of the Office of Preaching and all other offices in the Church? In which case Superintendents, Bishops, and Pastors, both might and should lawfully be deposed; but God be praised such examples seil not out in our Church.

Oh but Superintendents were subiect to their Brethren. Here also you lurke vnder the shadow of doubtfull speeches. Will you say that Superintendents were subiect to the censure of Ministers, ouer whom they had the inspection? The contrarie is true, our Fathers foresaw the perill of that, and exempted them from it; reseruing them to be iudged by the generall Assemblies, as I haue cleared before: and doubtlesse there could be no order where such as should correct the faults of others, are put vnder the censure of those that should be corrected by them.

You still reply, there is now (say you) no generall Assembly to censure them: but you may know that the same Law which restoreth the Iurisdiction of Bishops, ratifieth also generall Assemblies, howbeit in a reformed State, the power to call it belongs to the Christian Magistrate, and seeing it is the Parliament of the Church, the great Ecclesiastique Councell of the Church, the calling of it, except vpon very vrgent occasions, proueth often more hurtfull then helpfull, but where great and weightie causes require it, you may be sure the Prince will not refuse it.

But your great grudge is here, that Bishops are not vnder the power of Ministers to be cast out of their places by pluralitie of voices. You dreame of an assembly that would finde the authoritie vnlawfull, and depose them all: but you are deceiued; our Ministrie are not so affected, they see the necessitie and vtilitie of this calling: they who disliked it at the first, are now brought by reason and experience to allow it, and where you will finde one discontented with it, I warrant you twentie who are pleased with it, and thanke God for it.

Speake no more then of the exemption of Bishops from censure, there is a Christian King, there is a Councell



cell of Bishops, till necessitie require a Nationall Assembly, and it is not denyed to any in the Church or Kingdome to complaine, accuse, delate, Bishop or Archbishop, that hee may be brought to his answer, and tryed; yea some that haue complained, haue beene answered with Iustice, to their satisfaction.

In a word, let it be told you in name of all the Bishops of our Church, our Calling is of God, allowed by the generall Assembly, ratified by our most Christian King and States of the Kingdome. Our care is to discharge it in the best sort wee can, when wee haue done all that is possible for vs, there are many of you ready so farre as you may to vndoe it, out of an euill humor, more narrowly looking to negligences then to obserue paines and good diligence: wee are men, and may fall as others, but our faults should not be abused to condemne our function, more then the faults of Ministers condemne their Ministrie. We claime no liberty, but are readie by Gods grace, to answer all our Superiours, and be censured by them as the meanest in the Church. And we carrie this humble minde, that if you, or any other, in loue and good affection, will signifie to vs wherein wee offend, wee will either satisfie you by reason, or willingly amend it: yet so that wee will maintaine the honour of our charge and calling, and not leaue it free for euery man to raile against lawfull authorities, whereof I pray you consider in time, and be more sparing to spread such inuective Libels: for, it will be thought a contempt of them whom you are bound to honour, and if you suffer punishment for it, you will not suffer as a Martyr, but as a malefactor, which I wish may no befall you.

4

So long as this Episcopall gouernement stood in vigour, there was nothing but comely order in our

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Church,

Church, Fathers honoured as Fathers, Ministers agreeing in pleasant Vnitie, without any Schisme among them, singular peace betweene the King his Maiestie and the Church, they going together like *Moses* and *Aaron*, to doe the worke of God, without grudging, anger, or diuision, then the Gospell flourished, and no professed Papist was in the land, but with decay of the one enfewed a lamentable change of the other, which cannot be mentioned without griefe, and I wish for euer may be buried in silence. Alway at this doore of vnhappy diuision, Papistrie creeped in againe into our Church; it was sowne then, it tooke roore then, it buddeth now; and by a false kinde of reasoning, *Anon causa pro causa*, it is imputed to Bishops now, but as with the decrease of Episcopall gouernment it entered: so I hope in God with the credit, and authoritie thereof, it shall goe to the doore againe, Onely the Lord cloath his seruants with his righteousnesse and saluation, let his *Urim* and *Thummim* be with his holy ones. The Lord set our hearts rightly to seeke his glorie, then shall his helping hand be with vs. There is no fault in the cause, God graunt it be not found in our persons.

Episcopall gouernement beganne first to be withstood, *An. 1575*. This is the first time that Commissioners for eschewing of alleadged ambition, are appointed to be changed yeerely. The same time authoritie of Bishops is called in question: some with it, some against it, the matter is referred to the aduise ment of three for euerie opinion, whose names are inserted in the act: they resolue on these conclusions. *It is not thought expedient, the question be answered at this time, but if any Bishop be chosen, who hath not such qualities as Gods word requires, let him be tried by the generall assembly, and so deposed.*

posed. 2. That the name of a Bishop is common to all Preachers, whose chiefe function is to preach the Word, minister the Sacraments, and execute Discipline. Yet of this number some may be chosen to over-see and visite other bounds beside his owne Flocke, with power to ordaine and depose Ministers, with aduise of the brethren of the bounds. Perceiue here how loath wise men in our Church were to quit all grip of Episcopall gouernement.

6

And againe, the Office it selfe comming in contempt for the euill qualities of them that had it, whereof some were professed enemies of Religion: it was laid by and suspended, *An. 1580.* But not limply abrogate, as will appeare by this three-fold consideration: First not the Office, but corruption of the Office in Bishops is impugned, so beareth act, *An. 1578.* For as much as there is great corruption in the estate of Bishops, as they are presently made in this Realme, where-unto the Church would provide remedie in time comming, therefore further admission of Bishops is discharged till the next assembly. An argument by the way to Mr. David, that they were before in the Church, and had their ordinarie admission of the Church. Then in the next assembly holden that same yeere, *Iune 11. Sect. 3.* It is concluded, that the former act shall be extended for all time to come, aye, and while the corruption of the estate of Bishops be removed, and that all Bishops already elected be enquired particularly to submit themselves to the generall assembly concerning the reformation of the corruption of that estate of Bishops. Nothing here you see against the Office, but against the corruptions.

Secondly, albeit *anno 1580.* Episcopall gouernement was disallowed; yet that it was not done with full consent or approbation of the Fathers of our Church, will appeare by that act of reuocation: which if a man will

will consider, hee shall finde procured by the wisdom and fore-sight of some wise and honest men of the Ministrie, who contenting to submit themselves to the present gouvernement, and loath to trouble the Church for that matter with Schismes, and diuisions, (which you and yours cannot doe) did notwithstanding leaue an open doore to their posteritie, to bring in againe Episcopall gouernement, when they should see it expedient for the Church. See the act. *An. 1583. Sess. 6. Concerning the question moued to the assembly, if the generall Church haue power to prouoke, whatsoeuer things done by them, or any particular member of the same, to the hurt and preiudice of the Church, or not. The brethren after reasoning and disputing, at length voted affirmatiue in the question, that the Church had power to doe the same: No exception here of any act, made either for Bishops, or against them.*

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Thirdly, the abdication of Episcopall gouernement which was made; was made without consent, yea contrarie the will of them by whom it was concluded in the Church, for Episcopall gouernement being practised in our Church from the beginning, was established by act of assembly, *An. 1571.* Whereat vvere present Commissioners from the Regents grace, and Lords of secret Counsell, in his Highnesse name, being also required specially, and to this same purpose by the Church: there it was agreed to stand during the Kings minoritie; and therefore when first his Maiestie perceiued an intended nouation in Church-gouernement: his Highnesse discharged it, and protested against it by his letter registred in the Bookes of generall assembly, *An. 1579. l. 7.* What can you finde out of all this, why Episcopall authoritie should not be restored againe? or rather see you not many reasons that should moue vs to receiue it?

As

7

As for your alleadged oath, whereby you make the simpler sort beleue, that our Church hath abiured Episcopall gouernement: the strength of your cause is in it, but it shall be knowne to be as weake as the rest of your defences.

143

For first of all, an Oath should be defended by the lawfulnessse of the thing that is sworne, and it is no good ground in Diuinitie, to defend the thing that is sworne by pretence of the sacred authoritie of an Oath. This order you keepe not.

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Secondly, since the most part of Preachers in our Church, gaue no Oath for Discipline at all, for mine owne part it was neuer required of mee, and I know there are many others in the same estate: What reason is it, that the Oath of some, albeit they had made it (as you say) which will not be found, should binde others that made it not.

145

Thirdly, when it was appointed by act of Parliament, *An. 1572. Januar. 26.* that the confession of faith which therein at length is exprest, should be sworne and subscribed by all Church-men, the gouernement which then was in our Church was Episcopall, for the Oath and subscription is ordained to be made in presence of the Archbishop, Superintendent, or Commissioner of the Diocie, as the words of the Act plainly imports, so that this Oath makes no renunciation of Episcopall authoritie, but rather ratifies and approves it.

146

Fourthly, concerning the latter Negative confession, whereof it is most likely you meane, what will you finde there against Episcopall gouernement? Nothing at all: it is a good confession, many Pastors, professors of our Church haue sworne it, subscribed it. O there, say you, an Oath is conceiued against Hierarchy,

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chie. Mr. *David*, speake as the truth is. (*Now Rachel takes the Idols, and hides them in Cammels litter*) Now *Rachel* blushes for shame. Now Mr. *David* steales away the chiefe words of the confession, and hides them for feare they should tell the truth, and shame him: will you say M. *David*? Hath our Church renounced *Hierarchie* simply, all sacred authoritie, all order, all *εὐσέλιον*, all *ὁσιότητα*? say it not for shame, there are the words: looke what we haue renounced, these are the verie words of the Oath, *We detest and refuse, the vsurped authoritie of that Romane Antichrist, his worldly Monarchie, and wicked Hierarchie*: Therefore saith Master *David*, we detest all *Hierarchie*: Why mutilate you the words? and why falsifie you the words which you bring by a corrupt sense of your owne? which I will proue was not the Subscribers minde. Will you condemne Episcopall gouernement vnder the name of *Papall, vsurped, worldly, wicked Hierarchie*? Is it ignorance hath moued you? who would thinke you were so ignorant? or if you know better, what malice is this to beare downe a good thing vnder an euill name? Were not Bishops in the Church before a Pope vvas in Rome, at least before Antichrist was hatched in it? Haue any sort of men in the Church done more, suffered more, to destroy Antichrists Kingdome then Bishops? yet you will haue all Bishops Antichristian.

148

Let vs first see the iudgement of the Fathers of our owne Church plat contrarie to M. *Dauids*, it may be he will reuerence them, and thinke shame of his owne folly: when M. *John Knox* got license from our generall assembly to goe into England, they wrote a Letter with him of this tenour: *The Superintendents, and Commissioners of the Church of Scotland, to their brethren the Bishops and Pastors in England, that haue renounced the Romish Antichrist, and doe professe the Lord Iesus with them*

them in *inceritie*, the perpetuall encrease of the holy Spirit. See it registred in our asseembly Bookes, An. 1566. M. David, did our Fathers esteeme Episcopall gouernment *Antichristian Hierarchie*? Do they not plainly disioyne them, writing to Bishops that had renounced the *Romish Antichrist*? O, but it will be said, Our Church was then in her infancie; it may be you make them all Infants: all the worthie, learned, and vnspotted Superintendents of our Church, *Iohn Willok* Superintendent of the West, *Iohn Winram* of Fyfe, *Iohn Spotswood* of Lowthian, *Iohn Erskin* of Din Superintendent of Angus, *Iohn Row* Superintendent of Galloway: make Infants also of M. Knox, M. Craig, M. Lindsay, M. Hay, with many more I cannot name, present at the writing of that Letter: all these may well be Infants, where a man of your experience comes out: but beleeue me, wee haue not scene many such olde men in our Church since.

Now as this sense, which you make of the word *Hierarchie*, is against the minde of our first Fathers; so is it against the minde of the swearers and subscribers: and are you not a foule abuser to inforce vpon them a sense whereof they thought neuer? This is cleere as the light. For why, did not his Maiestie sweare and subscribe that confession of Faith? This was his royall and most Christian oath, offered to God in defence of his truth. Did not his Highnesse there, and at many other times, professe openly a renunciation of that wicked *Hierarchie*? Will you inferre vpon this, that his Maiestie therefore abiured Episcopall gouernement? I dare appeale to your owne knowledge, hath not his Maiestie kept one constant iudgement concerning Church-gouernement euer from his young yeeres? doth not the inhibition of nouation in Church-gouernement cleere this? doth not the publike printed

Declaration of his Highnesse intention proue it? doth not all his Highnesse speeches, and actions, before the subscription, since the subscription, declare his Highnesse approbation of Episcopall gouernement? and yet you would make it to be beleueed of the people, that his Highnesse renounced Episcopall gouernement, when his Maiestie renounced *Hierarchie, vsurped, Papall, wicked*: this, or else a worse, must be the drift of your language. Truly you may thanke God you haue to doe with a clement and gracious King. And that this same which is his Highnesse mind of that Article, is also the minde of most part of the ancient teachers, and other brethren, learned, godly, vnspotted, who haue well deserued of the Church present, by fidelitie in their ministrie, will bee cleared also: I will not goe about in any inordinate manner to seeke subscriptions to this purpose, but when it shall be required by order in the Church, you will finde a cloud of witnesses standing against you, to improue this calumnie of yours: yea, many times in my younger yeeres haue I heard famous and auncient Fathers of our Church, who haue seene the first beginnings thereof, affirme, that our Church could not consist vnlesse Episcopall gouernement were restored againe: this they spake when there was no appearance of it, and when Episcopall gouernement was in greatest disdain, and at that time being vnacquainted with Church discipline, I thought strange to heare it.

And here againe, M<sup>r</sup>. *David*, I am in doubt with my selfe, what to thinke of you, seeing I know no other oath you meane of, and you haue touched none other in your Treatise admonitorie: what hath carried you to it is absurd affirmation, that the oath conceyued against *Papall, vsurped, wicked, worldly Monarchie*, and *Hierarchie*, is against Episcopall authoritie? shall I



I thinke ignorance hath done it? You are giuen out, and bragged of for a learned man, and a Writer. Or shall I thinke malice hath done it? you are counted for a Christian, and so I thinke you be: what euer hath moued you, sure I am, it hath miscarryed you: for let mee tell you, when *Zozimus* Bishop of Rome, sent ouer his Legates to the councell of Africke, wherein were assembled two hundred & seauenteene Bishops, among whom it is thought *Augustine* was one, to proue that it was lawfull to appeale vnto him from all Bishops in the world, alleading this power was giuen by the Councell of Nice: after long deliberation and inquisition of the most auncient Copies of the Councell of Nice, his fraudulent vsurpation was discovered, and he warned by these Fathers neuer to attempt any such thing in time to come. Many reasons they gaue him (as indeede they had all reason for it) specially this, that the grace of the holy Ghost, had not with-drawne it selfe from all other Prouinces to rest in one alone, to discerne there the right of all causes: wherefore they willed him to abstaine from such ambition, *Ne summasaculi typhum inducere in Ecclesiam Dei videatur*. Here Mr. *David*, you see a solemne reiection of the wicked Hierarchie of the Bishop of Rome: Did these Fathers by so doing reiect Episcopall authoritie exercised by themselves, allowed, accepted, embraced, and reuerenced in their Churches. Thus haue I made cleare that you haue fained a sense of that article contrarie to his Maiesties minde, contrarie to the minde of the first Fathers of our Church, contrary to the minde of the present Fathers of our Church, and contrary to the mind of the ancient Fathers of the Church primitiue in the foure hundreth yeere.

And if I should draw you vp higher, are you able to denie that Episcopall gouernment was in the Church

before that Romish Hierarchie was hatched out of the the shell ? What hath the one of them to doe with the other ? Hath the Romish Church beene more impugned by any then Orthodoxe Bishops ? Or hath any sort of men beene more persecuted by the Romish Hierarchie, then reformed Bishops ? Why are you so vn-righteous as to oppresse the one vnder the name of the other ? Were all the Bishops who suffered Martyrdome in the first three hundred yeeres, guiltie of that Hierarchie which you haue condemned ? And if I should draw you yet vp higher, I see as much light in the word of God, as giues warrant to me of the lawfulnessse of Episcopall Gouernment, and I doubt not will serue to content reasonable men when they shall heare it. You prouoked me to this point; but you turne your backe and flie from it, and I haue not any leasure to pursue a flying man, hauing better studies I would more gladly ouer-take : yet something will I subioyne for discharge at least of my dutie.

## 8

These things therefore so standing, the Question will be thus : Seeing Episcopall gouernment in it selfe is lawfull, seeing all Christian Churches haue had it, seeing our owne Church had it ratified by acts of generall Assemblie, for many yeeres, with an happie successe of the Euangell; seeing it was laid by against the will of a Christian King in his minoritie, against the will of his Highnesse Regent, and Lords of Councell, well affected to Religion, and that not simplie, but with a power of reuocation : *queritur*, whether if or not, a Christian King in his maioritie, requiring a restitution of it, the present Church hath done well to receiue it in againe; especially, seeing it is done without destruction of that policie so long aduised, and added at length by the Fathers of the middle age of our Church,

Church, for strengthening of our Discipline.

To contract then all the matter which you haue spread out with a multitude of idle words, into a short summe; *There is no new Discipline brought into the Church, but the auncient restored to the former strength, no point of later policie abolished, but established, and an happy union made every way betweene them who should agree in one, to do the worke of God.* This is my iudgement, and I esteeme by it the name of the Church of Scotland honoured, a Christian King in his most reasonable desire satisfied, the peace of the Church happily procured, the mouths of aduersaries stopped, offence from weake and simple ones removed, and much more good easily effected, if contentious and vaine spirits would not hinder it.

Thus is the very state of the question cleared vnto you, so that you haue no cause to cry out as you doe, *Who should teach vs but Bishops? and if they will not, our bloud be vpon their heads.* You seeme to be very earnest here, but all men may see it is but your Orpit or Ironie conceit: so like as M. *David* will be taught of Bishops, a sort of profane men without either learning or grace, in your account. But you neede not make the halfe of this stirre; you might be ignorant of Church-gouernement, and your bloud in no danger for all that: but if indeede you stand in feare least you loose your soule, follow our counsell, and we shall lay our life for yours, Repent of your sinnes, Beleue in Iesus the Sauour of the world, Amend your life, *Decke the hid man of your heart with a meeke and quiet spirit, which before God is a thing much set by;* Put on loue and meeknesse, leaue off strife and contention, be content with your owne calling, meddle not with things without your compasse, whereunto albeit you might reach, yet are they not so profitable as to repay your paines, nor yet absolutely necessarie for your saluation: doe this, and it shall be well

well with you; if not, your blood shall be vpon your owne head, and none of the Bishops of Scotland shall be guiltie of it.

155

The rest of your discourses of paritie and imparitie in Church-gouernement, are answered by that which I haue said; neither doe you here your selfe insist in them, but remit mee by particular quotations to your Epistles, foureteene in number, written to seuerall men, containyng eight sheetes of paper, bound vp in forme of a Booke, and sent to mee to peruse them. But you must remember it is an vnreasonable request to require a Bishop, employed in daily teaching, and other necessarie charges in the Church, to reade ouer all your missiue Letters, yet haue I looked to them as I had leisure, and answered them as cause requires in this my Defence. As for your Epistles, if your conceit be such of them, as if they contained humane and diuine learning, like that which *Augustine* hath vttered in his two and twentie Bookes *de Cinitate Dei*: or if for Eloquence you esteeme them like the workes of some new *Cicero*: or else for vndoubted Rules of Church-gouernement that are in them, you meane to make them vp as the bodie of some new Canon Law, whereunto in reasoning you will remit men as vnto Rules and Decrees; or at least, will haue other men take paines to make glosses and Notes vpon them: then I pray you *Mr. Dauid*, seeke some *Aldus Mamtius*, or *Ludouicus Vives*, or some new *Gratianus*, you will get of these right good on that side of the water: but *Mr. Dauid*, for me, I thinke them not worthie of that paynes, neyther haue I any time to spare vpon them; the paines I haue taken are for your satisfaction if reason may doe it; to pleasure you I haue lost much good time, which I intended to bestow another way. At the midst of *September* I receiued your *Admonitorie*, as your Letter will shew, though many

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saw it before you sent it to mee. In the end of *October* I absolued this answere to it; what time hath ouerpast since, hath beene spent in writing it ouer and ouer againe for the Presse, for you will haue it publicke, and it is best so, for others and me also, to ease me of much paines of priuate writing, wherein I cannot giue every man contentment. If my paines profit not you, I haue great losse, beside my instant labour, being forced, all this time to intermit mine ordinarie exercise of teaching at Euening Prayer : wherein I know you haue done more euill to this people, then I thinke you haue done good to any Congregation in the Land : but if eyther my paines or their losse (for this time) may serue to gaine you, the one I will thinke pleasure, the other I thinke they will esteeme vantage; if not, yet I hope it shall doe good vnto others.

And now in the end, albeit *M. David* doe shunne the Question it selfe, yet seeing hee desireth I should communicate to him such light as I haue, I will not refuse to doe it, partly for his satisfaction, and partly also for satisfaction of others, who are not contentious of purpose about this question.

There are some godly and learned men in the Church, who maintaine Episcopall gouernment to be *iuris diuini*, of diuine authoritie : there are others, worthy Light of the Church also, who albeit they thinke it not to be *iuris diuini*, but *humani* or *Ecclesiastici*, and sees not that it is a diuine ordinance, but humane, or Ecclesiastique, yet they reuerence it as a good, and a lawfull, and a profitable policie for the Church.

If *Mr. David* will not adioyne himselfe to the first, I wish at least, hee would betake himselfe to the modest iudgement of the second; and consider what a grieuous sinne it is to nourish a Schisme in the Church, for such a matter, and how far the famous Lights of our time

mislike them who spare not to diuide the Church, for their opinion in the contrary.

The Arguments vsed by the first sort, the Reader will finde at length in the learned Treatises of *D. Whiggist, Bilson, Douname*: The reasons mouing mee to incline to Episcopall gouernment, and by which I found greatest light and contentment to mine owne minde, occurred to mee in the handling of the Epistles to *Timothe*, I haue shortly subioyned them, and submit them to the censure of the Church.

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A

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A view of Church-gouernment, best warranted by the Word, proponed in these few POSITIONS.

1



Other Bookes of holy Scripture, are written chiefly for the institution of a Christian, to teach him what he must beleue and doe, that he may be saued, so the Epistles to *Timothy* and *Titus* are especially written for the institution of Ecclesiastique Office-bearers, teaching them how to behaue themselves in the gouernement of Gods house. 1 *Tim.* 3. 15. So that as the Tabernacle was built according to the patterne shewed to *Moses* in the Mount: so the right plat-forme of Discipline must be learned from the patterne prescribed by God in his Word, and most clearly in these Epistles.

2

And as no man can be so farre miscarryed as to thinke that the Epistles directed to the *Romanes*, *Corinthians*, &c. containing rules of Faith and Manners, belonged to them onely, but to all Christians till the worlds end: So is there no reason why a man should thinke that the Epistles written to them, containing rules of Discipline and Church-gouernment were for them onely, but for their successors also.

3

So that the power giuen to *Timothie* and *Titus* was not personall, to endure onely during their dayes,

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or

or to dye in the Church when they by death were taken from the Church, but it is perpetuall to continue in the Church to the worlds end: for why? the precepts are giuen for gouernment of Gods house, and wee know his house is not for one age, but for all ages till the worlds end. And againe, *Timothie* is commanded to keepe this rule to the second appearance of Christ, *1 Tim. 6. 14.* which by himselfe is impossible to doe, but in his successors.

## 4

Now, this power giuen to *Timothie* and his successors is the power of a Bishop, not onely in respect of preaching: for, in this generall sense all Pastors are Bishops, hauing the ouer-sight of their flocks: but also in regard of their speciall gouernment and power ouer other Pastors committed to their inspection; in which sense the name of a Bishop is proper to some Preachers of the word, not common vnto all, as is euident out of the points of power, by diuine authoritie giuen them.

## 5

As first, a power to commaund Pastors that they teach no otherwise then according to the rule of the word, *1 Tim. 1. 3.* Secondly, a power to depose and stop the mouthes of them who teach otherwise, *2 Tim. 2. 16. Tit. 1. 11.* Thirdly, a power to lay hands vpon Pastors, to ordaine and admit them to their Callings, *1 Tim. 5. 23.* Lastly, a power to iudge Pastors, and to receiue or repell accusations giuen in against them, *1 Tim. 5. 19.* So that his power is not onely ouer his flocke, but ouer other preaching Pastors also, according to this rule.

## 6

This power afore-said wee finde by diuine authoritie established in the person of one: let any man contrarie



trary minded, shew as cleere a warrant, to proue that this power is taken from one, and giuen vnto many.

7

And as here we haue this power giuen to one, for gouernement of Gods house in the precept, so is this same power established in the person of one, by the practise of the Son of God, for in his seauen Epistles to the Churches of *Asia*, he writes vnto one, as bearing the burden of all, both Pastors and people in those Cities. And *Beza* confesseth, that when *S. Iohn* directed his Epistle to the Angell of the Church, vnder that name he directed it *τοῦ αγγελοῦ τῆς ἐκκλησίας*, to the President of the Brethren. There wee haue a Pastor President, both of Pastors and people.

8

And here, because the custome of some is, to create enuy to Episcopall gouernement, by stirring vp other Pastors to grudge & mislike it, as being preiudiciall to their libertie. Let them know, that no tyranny with contempt, yea, or neglect of other Pastors is here allowed: Neither yet are other Pastors debarred from the participation of this same power, when by authoritie and order of the Church they shall be called vnto it.

9

Neither are here condemned other Churches, who through necessitie of time, cannot haue Episcopall gouernement, for howsoeuer it be the best, yet God forbid wee should thinke, but that without it there may be a true Church, whole and sound, in all substantiall points of Faith.

10

These grounds being so cleare, it is euident out of them that to haue one in the Church, clothed with the power aforesaid, to exercise it for the benefit of the rest, is an Apostolike ordinance.

The common objection against this, is, that *Timothie* was not a Bishop, but an Euangelist, because the Apostle exhorts him to doe the worke of an Euangelist, *2 Tim. 4. 5.* but it is knowne, that the name Euangelist is common to al that are employed in the propagation of the Gospel: whether it be by them penned, as the foure Euangelists, who were by the Spirit to write the History of the Gospel: or else by preaching it from place to place, as extraordinary Euangelists did; or preaching it in a certaine place, as ordinary Euangelists then did, and yet doe.

12

In the iudgement of *Caluin*, it is vncertaine whether *S. Paul* call *Timothie* an ordinarie or extraordinary Euangelist; he thinks that he was aboue vulgar Pastors, yet so, that he was a Pastor.

13

And truly, whatsoeuer *Timothie* was before he travelled through sundry Countries, to water Churches planted by the Apostles; yet now, by reasons furnished out of the Text, it appeares; That *Timothie* is settled at *Ephesus*, a resident ordinary Office-bearer, and not an extraordinary: I passe by many, and touch but one.

14

The Apostle warnes *Timothie*, that he neglect not the gift giuen him by imposition of the hands of the Presbyterie: eyther this place renders no warrant for a Presbyterie (as ye take it) or else it must proue that *Timothie* was an ordinary, and not an extraordinary Office-bearer in the Church of *Ephesus*.

15

For, by a Presbyterie here, you must vnderstand either the Office it selfe, of a Preacher, whereunto *Caluin* inclines, or else the Office-bearers, as most part of ancient

ents and recents thinkes. And then, whether you take a Presbyterie (in your sence) for a fellowship of equall Pastors, or for a Colledge of Bishops, as consent of Doctors takes it, the Argument is still against you.

16

For, seeing you affirme, that a Presbyterie is an ordinary Indicatorie, or call it as you please; and Presbyters are ordinary Office-bearers in the Church: how can it bee that an ordinary office in the Church, can give calling or admission to an extraordinary? *Neque enim fas erat ut inferior ordinaret maiorem, nemo tribuit, quod non accepit.* But it shall be best, rather then you take away a Presbyterie from the Church, you should confesse that *Timothie* was an ordinary Office-bearer in the Church, and stands here for a Patern to such as succeeds him in this ministration to the worlds end, and who must haue such power as he had?

17

*Amb. in 1. Epist.  
ad Tim. cap. 3.*

But it is needlesse for our purpose to dispute this question, whether *Timothie* was an extraordinary Euangelist, or an ordinary Bishop; whatsoeuer himselfe was, the question here is; whether this instruction giuen him for gouernement of Gods house, be extraordinary, temporarie, and to endure but a time; or, are they continuall, and should this rule of gouernement be kept in the Church till Christs coming againe?

18

And if it should be (as I thinke no man will denie it) that this rule should continue, then it cannot be eschewed that it is most conformable to the Apostolike ordinance, that there should be in the Church a Bishop or Pastor, hauing power of admission, deposition, iudging, and censuring of Pastors: for the conseruation of true doctrine, vnitie, order, and loue in the Church.

Besides,

19 Besides this, it is not to be neglected that in the Post-script of the second Epistle, *Timothie* is called the first Bishop elected of the Church of *Ephesus*, and *Titus*, in the end of that Epistle, *The first Bishop of the Church of the Cretians*,...

20 Against this it is objected, that the Post-script is no Scripture, and why? because some ancient Copies haue it not. A dangerous assertion: I meddle not with it. The contents of Chapters, and marginall Notes, are no Scripture; but inscriptions of Prophecies and Epistles, such Post-scripts also, as haue beene found in most autentique Copies, from which wee haue the Epistles themselves, let men beware to reiect them for any fauour they carrie to their owne priuate opinion.

21 The Post-script in the *Genena* Bible, beares, that *Timothy* and *Titus* were Bishops; the Bible of the Spanish learned translator hath it, *Arrius Montanus* the Latine hath it, the Greeke hath it, which is the language wherein the newe Testament was written; the Scots and English Bibles haue it, and howsoever men now make bolde eyther to deny or infirme it, we must thinke it is of greater authoritie to proue that *Timothy* and *Titus* were Bishops, then eyther Mr. *David*, or Mr. *Iohn*, or Mr. *Robert*, or Mr. *William*, their assertion in the contrary.

22 Specially, feeling so many both ancient, and recent Fathers of the Church, are of this same iudgement, that *Timothie* was Bishop of *Ephesus*, *Titus* Bishop of *Creta*, it were long to rehearse all their testimonies, any man that pleaseth, will finde them cited by D. *Whitgift*, *Bilson*, and *Donname*, in their learned Treatises,

tises, written in defence of Episcopall gouernement. If there be any prettie man contrarie minded, that hath learning, and leasure to write, I doe but here poynt out vnto him where he may finde a partie: what needs new prouocations till these be answered who haue written already?

Now vnto these arguments, gathered out of holy Scripture, let vs but ioine this one argument, furnished vnto vs by the Fathers, and seruing for this purpose.

*Constat id esse ab Apostolis traditum quod apud ecclesias Apostolorum fuerit Sacrosanctum: without doubt that must haue beene deliuered vnto vs by the Apostles, which in Apostolike Churches is holily obserued. Tertul. aduers. Marcion. lib. 4.*

*Quod vniuersa tenet ecclesia, nec Concilij institutum, sed semper retentum fuit, non nisi apostolica autoritate traditum rectissime creditur.* That which is receiued of the whole vniuersall Church, not instituted, nor ordained by any Councell, but retained, as being before Councils, is rightly beleueed to haue beene deliuered vnto vs by Apostolike authoritie. *August. de Bap. cont. Donast. lib. 4. cap. 24.*

This being the proposition, warranted by *Tertullian* and *Augustine*, containing a truth, which I thinke no reasonable man will denie; the Assumption will be this. But Episcopall gouernement is such: Embraced of the Catholike Church, not instituted first by any Council; for it was before the first Oecumenick Councell of *Nice*, retained by all Councils; not reiected, nor impugned by any: and this assumption is verified by consent and testimonie of the Church in all ages, which the learned Fathers of our time, *Zanchinus* and *Beza*, plainly confesse: the words of *Zanchinus* here follow.

*Fides autem mea nititur cum primis & simpliciter verbo Dei, deinde nonnihil etiam communi totius veteris Ecclesie consensu, si ille cum sacris literis non pugnet. Credo enim, quæ a pijs patribus in nomine Domini congregatis communi omnium consensu, citra ullam sacram literarum contradictionem, definita & recepta fuerunt, ea etiam quanquam band eiusdem cum sacris literis auctoritatis, a Spiritu Sancto esse. Hinc fit, ut quæ sunt eiusmodi ego ea improbare, nec velim, nec ardeam bona conscientia. Quid autem certius ex Historijs, ex Concilijs, & ex omnium patrum scriptis, quam illos ministrorum ordines (de quibus diximus) communi totius reipublice Christianæ consensu in Ecclesia constitutos, receptosq. fuisse? Quis autem ego sum, qui quod tota Ecclesia approbavit, improbem?*

My faith leanes first of all and simply vpon the word of God; thereafter also if something depends vpon the common consent of the whole ancient Church, where it is not repugnant to the holy Scripture. For I beleeue those things which by godly Fathers, assembled in the name of the Lord, haue beene concluded, decreed, and receiued, not contradictorie vnto holy Scripture, and that those same things also, albeit they be not of equall authoritie with the holy Scripture, haue proceeded from the holy Spirit: whereof it comes to passe, that I neither will, nor dare in a good conscience, contradict them. For, what is more certaine out of Histories, Councils, and the writings of all Fathers, then that these orders of the Ministrie, whereof we haue spoken, were by common consent of all Christendome concluded, and receiued into the Church? And who am I, that I should disallow that which the whole Church hath allowed? *Zanch.* in his confession.

To this same purpose serues the testimonie of *Beza*, who hauing declared the reasons that moued the ancient Church, to elect one of the Presbyterie, who in place and dignitie should be about the rest, and to whom

whom the name of a Bishop, in speciall manner, should be given by the remanent, hee subioynes as followes. *Nos, enim quicquam est, quod in hac Prostatia, reprehendi potest, aut debet:* for there is nothing in this prelidence or supereminence of one Pastor aboue the rest, which either can, or ought to be reprov'd. And the reason he giues for it, is worthy marking, *Quum praesertim, vetustum hic mos, primum Presbyterum deligendi in Alexandria celeberrima Ecclesiam inde a Marco Evangelista esset observatum.* Especially (saith hee) seeing this ancient custome to chooseth out the first of the Presbyters to gouerne the rest, hath beene obserued in the famous Church of *Alexandria*, euer sinceth the dayes of *S. Marke* the Euangelist. Now it may be collected, that *S. Marke* died in the eight yeere of the Emperour *Nero*, the holy Apostles *Peter, Paul,* and *John* being yet aliue: whereof it followes, that this policie hath had the Apostles, eyther authors, or approuers of it, and so will fall to be of diuine authoritie.

Now then, the proposition being manifest in it selfe, and by the testimony of *Tertullian* and *Ambrose* confirmed. The assumption also cleare, and confest by the testimonie of *Zanchius* and *Beza*, that one Pastor was in place and dignity aboue the rest, called by the name of a Bishop, in a speciall sense proper to him, not common to the rest; the conclusion followes sure, that this policie may and should be receiued, as descended from authoritie.

But now we come to speake of them; who, albeit they thinke not that Episcopall gouernement is diuine, yet they reuerence it as a necessary and profitable policie for the Church.

X 2

That

*Beza de grad.  
minist. cap. 23.  
sect. 29. & sect.  
11.*

*Beza ibid. cap.  
23. sect. 11.*

That Episcopall gouernement is a good  
and profitable policie for the Church, in the  
iudgement of most learned, and modest

*Doctors in our time.*



ND as concerning these worthy Di-  
uines of our time, who thinke not E-  
piscopall gouernement to be of diuine  
authoritie, yet they reuerence it as a  
godly and most necessary policie, and  
all of them condemnes you that nou-  
rishes a Schisme for it; I cannot now attaine to them as  
I would, being absent from my Bookes, but you shall  
haue some notable testimonies to this purpose.

Zanchius, hauing set downe *Ieroms* iudgement con-  
cerning it, subioynes as here followes. *Non damnat*  
*Hieronimus consuetudinem hanc, utpote utilem & ferme*  
*necessariam ut sit ordo in Ecclesia. Adde quod non prohibe-*  
*tur verbo Dei, si igitur liberum est Ecclesia possunt ex toto*  
*Presbyterorum Collegio, Presbyterum unum eligere, qui pe-*  
*cularem Ecclesie curam suscipiat, & in Consistorio sit seu*  
*Consil in Senatu politico: atque ut ab alijs decernatur uat*  
*è 30 xlv, vocari potest Episcopus, vel Superintendens, vel*  
*Inspector, vel alio quouis nomine Episcopus. Certe Ecclesia*  
*unitas scindi non debet propter huius cernodi titulorum aut*  
*nominum differentias.* Zanchius epist. ad Philip. cap. 1.

*Ierome* condemnes not this consuetude (of the pow-  
er and preferment of a Bishop before a Pastor, as be-  
ing profitable, and almost necessary for conseruation  
of order in the Church: Besides that it is not for-  
bidden in the word of God. Seeing therefore it is free,  
the Churches may chuse out one of the Colledge of  
Presbyters,



Presbyters, to haue the peculiar care of the Church, and who may be in the Consistorie of Presbyters, as a Consull in the politique Senate, and to the end he may be distinguished from others he may in more excellent manner then the rest, be called Bishop, Superintendent or Inspector, or by any other such name. Certainly the vnitie of the Church should not be rent for any such titles or differences of names.

See you not here, that in the iudgement of this worthy Doctor, Episcopall government is not forbidden in the Word, and so is not against any point of Faith, as you affirme? See you not that the name of a Bishop is not abused, when it is given to one, and not vnto the rest? And thirdly, doth hee not condemne you that rene the vnitie of our Church for such a matter?

*Iunius* in like manner: *Omnis hoc ut iuris humani, atq; adu. (si ita placeat) ecclesiastici concedimus fuisse iam olim observata, nec damnamus ea simpliciter si non abusus accesserit.* Wee confesse that all these haue beene of a long time observed in the Church, as being of humane authoritie, or if you please, Ecclesiastique: neyther condemne wee them simpliciter, if they be not abused, *Iunius* in *Bellar. Controvers. 5. lib. 1. ca. 24.* But no such moderation is in you, you are not content to fight against the abuse of the Office, you will haue the Office it selfe abolished, but without any reason.

To this same purpose is the testimonie of *Hemmingius*: *Tametsi tempore Apostoli nondum receptus fuit promouendi ritus, qualis nunc in usu est. sciendum tamen est, prius Ecclesiarum & Scholarum gubernatores, bono & iusti consilio instruisse promotionum gradus, tum ut arrogantes non usurparent sibi hunc honoris singulum sine Ecclesie iudicio, tum ut idonei ex testimonio publico agnoscerentur, ac in precio haberentur. Neq; hoc est contra Hierarchie Ecclesiastica dignitatem, que nobis à S. Sancta commendatur. Nam*

cum S. Sanctus ordinem & detorem commendat Ecclesia, in ipsi relinquit ordinandi ritus, qui ad ordinem & exornationem facere videantur. Quare non est quod morem superiorum Spirituum voces contemptuum hos ecclesiastici gradus, meminerint eos non contemptus aliorum aut arrogantis supereminentie symbola esse, sed potius publica testimonia officij, quod Ecclesia debent, & ad quod tanquam publico Sacramento obstringuntur. Albeit (saith hee) in the time of the Apostles, this custome of promotion now vsed in the Church, was not then receiued, yet we must know that godly gouernours of Churches and Schooles by good and profitable counsell haue ordained degrees of promotion, partly that arrogant men should not vsurpe this title of honour without approbation of the Church; partly also, that they who by publicke testimonie of the Church are thought meete for it, may be knowne and had in reuerence. Neyther is this against the dignitie of Ecclesiastique Hierarchie, commended to vs by the holy Ghost, for in that hee requireth order and decencie in his Church: the power to ordaine Rites pertaining to the Church, hee leaueth to the Church. Wherefore we must not stand vpon the voices of some proud spirits, condemning Ecclesiasticall degrees: for, those degrees are not giuen them eyther for contempt of others, or to nourish any arrogant supereminence in themselues, but onely to be publicke testimonies of that dutie wherein they stand bound and obliged to the Church.

*Sed obijciunt, Ecclesia Christi nesciat pompam, habeat fidei & sanctimonie probationem, preces, & manuum impositionem: respondeo, minime indignum esse Christianis, pijs ac eruditis viris, testimonia doctrine & honestatis conferre, ut sciat Ecclesia quibus possit tuto gubernationem & curam doctrina commendare. Nec obstat, quod huiusmodi promotiones longo tempore in abusu fuerint, modo sordibus absteris res Ecclesia utiles*

*uiles retineamus.* But they object: there should be no pompe in the Church of Christ, but Faith and holiness, prayer and imposition of hands. I answer, that it is not vnseemely for Christians to giue vnto godly and learned men publike testimonies of doctrine and honesty, that the Church may know to whom the care of Doctrine and Gouvernement of the Church may safely be committed. Neyther should it be any impediment that these degrees of promotion haue of a long time beene abused, providing the abuse be remoued, and that which is good and profitable for the Church be retained.

*Rogus dicunt Dominum prohibuisse appellari Rabbi & Magistros super terram. Respondeo, idem Dominus dicit non appellandum esse Patrem super terram, &c. Quare, non de appellatione, sed de alia re interdictum est intelligendum; deinde magis xxi. loci satis conuincit, quis sit huius loci sensus; addit enim, Qui maximus est vestrum, erit ministrus: non sibi sua interdictione sublatam appellationem Patrie, Magistris, aut Doctoris, sed arrogantem fiduciam. Hemming, in Epist. ad Ephes. cap. 4.*

Againe, it is objected that Christ hath forbidden that any should be called Lords or Masters vpon earth. I answer, that the same Lord hath also forbidden that any should be called Father vpon earth: Wherefore the interdiction is not to be vnderstood of the appellation of any by such names, but of some other thing. Againe, the circumstance of the place proues plainly what is the meaning thereof: for, hee addes, *He that is greatest among you let him be the servant of the rest:* he will not therefore take away the stile of Master, Father, or Doctor, but onely the arrogant conceit of any greatness in themselves for it.

And in another place to this same purpose saith Zacharias: *Cum prius omnes uerbi Administri, tum Pastores tum*  
Epis, cop.

*Episcopi, tum Presbyteri, ex aequo appellarentur, equalis etiam essent authoritatis, quod postea unus caperit, alijs omnibus praefici collegis, quanquam non ut Dominus, sed tanquam rector in Academia, reliquis collegis, & huic imprimis, cura totius Ecclesiae commissa fuerit, eoque & ἁγίου ἐξουσίαν quandam is solus Episcopi, & Pastoris nomine appellari consueverit, reliquis Symmachis nomine Presbyterorum contentis, ita ut in unaquaq; civitate unus tantum caperit esse Episcopus & multi Presbyteri, hoc minime improbari posse iudicamus.*

Whereas before all Preachers of the word were called equally, Pastors, Bishops, Presbyters, and were also of equall authoritie, that thereafter one was set over the rest, albeit not as a Lord, but as a Gouvernour of an Academie, and that to him was committed the charge of the whole Church, who for that, in a more excellent and singular manner was called Bishop, the rest of the Preachers contenting themselves with the name of Presbyters, so that in every Citie, there was but one Bishop and many Presbyters or Ministers. This is a policie which in my iudgement cannot be disallowed.

*Hac sane ratione qua etiam de Archiepiscopis, imo & de quatuor Patriarchis ante Concilium Nicaenum creatis, constituta fuerunt, excusari, defendiq; posse sentimus. Zanch. de Ecclesiae militantis gubernatione, cap. 11.*

And by this same reason also, that which is said of Archbishops, yea, and of the foure Patriarkes created before the Counsell of Nice, wee thinke may be not onely excused, but easily defended. And least (as commonly is objected) men should thinke that this distinction of degrees tends to establish also the Superioritie of one above the whole Church: Marke what this same Father hath in the Chapter following.

*Ceterum quod unus tantum caput omnibus per universum terrarum orbem, Ecclesiae praefici, iussq; & plenitudinem*

*ut vocant potestatis in omnes habere debeat, illud non solum non possumus probare, sed contra non possumus non execrari.*  
But that one as head should be set ouer all the Churches in the world, hauing right and plenitude of power ouer all others, that is an iniquitie; which not onely we cannot approue, but also cannot but curse.

Whercof it is euident, that if the iudgement of *Zanchius* be any thing worth, it must be eyther a grosse ignorance, or great malice, that stirreth vp many to cry out against Episcopall gouernment, as if it were Antichristian. It is to be wished that wee had many such wise, humble, learned, and sober minded men among vs: for the cause of our trouble is the ignorance of some, the pride of others, (a very few excepted,) and these are the Parents of needlesse contention.

And yet more cleare is that other part of *Zanchius* his testimonie cited by vs before, which now followes,  
*Quis autem ego sum, qui quod tota Ecclesia approbanit, improbem? Sed neq, omnes nostri temporis viri docti improbare ausi sunt, quippe qui norunt, & licuisse hac Ecclesie, & ex pietate, atq, ad optimos fines pro Electorum edificatione ea omnia fuisse perfecta & ordinata fuit prater ea mihi habenda ratio earum etiam Ecclesiarum, que licet Euangelium complexa sunt suos tamen & re, & nomine habent Episcopos. Quod quod in Ecclesijs quoq, Protestantissim non desunt respecta Episcopi, & Archiepiscopi quos (mutatis bonis Gracis nominibus in male latina) vocant Superintendentes, & generales Superintendentes? Sed vbi neq, vetera illa bona Graca neq, hac noua male Latina, verba obtinent, ibi tamen solent esse aliquot primarij penes quos fere tota est authoritas. De nominibus ergo fuerint Controuersie, verum de rebus conuenit, quid de nominibus altercamur?*

Who am I that I should disallow that which the whole Church hath allowed; yea, neyther dare all the Doctors of this time disallow it, knowing that this

policie is lawfull in the Church, and that for good ends; namely, the edification of the Elect, it was receiued and ordained. It behoued mee also to haue respect vnto those Churches which haue embraced the Gospell with Bishops both in name and office. Yea, also in the Churches of Protestants, there wants not in effect Bishops and Archbishops, whom (by changing good Greeke names into euill Latine names) they call Superintendents, and generall Superintendents. And euen there where neyther the good auncient Greeke names (of Bishop and Archbishop) nor the euill Latine names (of Superintendents) haue place, yet is there some principall men who haue the authoritie and chiefe credit of Church-gouernment. So that the Controuerisie is onely about names, but where men agree in the matter, why should there be an vnneccessarie strife about words?

And vnto this same purpose saith Beza: *Neg, tamen huius tyrannidis omnes Archiepiscopos seu Episcopos hodie vocatos accusamus: quæ enim fuerit hæc arrogantia? imo cunctos sic hodie appellatos modo sanctorum illorum Episcoporum exemplum imitentur, & tam misere deformatam domum Dei ad amissam ex verbi diuini regula pro viribus instaurant, ut Ecclesiæ Christianæ fidos Pastores cur non agnoscamus? obseruemus? & omni reuerentia prosequamur? nedum ut quod falsissime & impudentissime nobis obijciunt, cuiquam vsquam Ecclesiæ sequendum nostrum peculiare exemplum præscribamus, imperitissimorum illorum similes, qui nihil nisi quod ipsi agunt rectum putant, Ber. de grad. Minist. cap. 21. Sect. 2.*

Wee accuse not all Archbishops and Bishops, so called this day, of this tyrannie: for what arrogancie were this? yea, those who are so called, prouiding they follow the example of former holy Bishops, to reforme the deformed house of God, according to the rule

rule of Gods word, why shall wee not acknowledge and reuerence them as faithfull Pastors of the Christian Church: so farre are weefrom that which most falsly, and without shame, is obiected against vs, to make our particular example a rule which other Churches are bound to follow, which is the fashion of wilfull ignorant men, who thinke nothing well done, but that which they doe themselves.

And againe, albeit (saith hee) of old the gouernement of Presbyters was by course, *Attamen propterea hic modus paulatim postea visus est ita mutandus, ut unus Presbyterio praestos esset & permaneret, cap. 23. Sect. 25.* yet this forme of presidence was in such sort changed, that one was set ouer the rest, as constant and perpetuall Gouernour.

*Ita factum est, ut Episcopi nomen ad hunc praestota proprie significandum, & quidem suorum Compresbyterorum respectu sit translatum, cap. 23. Sect. 9.* And so it came to passe that the name of a Bishop was translated properly to signifie this president of the Presbyterie, not onely in respect of superioritie ouer the people, but ouer his Compresbyters also.

*Postremum hunc ordinem, vel modum ordinis humanum, non simpliciter tamen, sed comparate nulla cum Patrum & tot Ecclesiarum iniuria appellauero, Sect. 10.* And this last order, or manner of order without any offence of the Fathers, or of so many Churches, I call humane, yet not simply, but in comparison.

*Ab sit autem, ut hunc ordinem etsi Apostolica & mere diuina dispositione non constitutum, tamen ut temere aut superbe inuectum reprehendam, Sect. 13.* Farre be it from mee rashly or proudly to reprove this order, albeit it be not established by Apostolicke, or meerely diuine disposition.

*Cuius etiam magnum fuisse usum, quando boni & sancti*

*Episcopi Ecclesys præsuerunt quis inficiari possit? fruuntur igitur illo qui volunt & poterunt, Sect. 13.*

And it cannot be denied that this policie was very profitable vnto the Church, so long as good and holy Bishops were Presidents ouer it. Let them therefore enioy it who so will, and may haue it.

This is the iudgement of these modest and reuerent Doctōrs of the reformed Churches, who albeit they see not clearely that the Episcopall function is diuine, yet they reuerence it as a necessarie and lawfull policie, which may make most iustly the malecontents of our time ashamed, who haue nothing in their mouthes but that the office of a Bishop is Antichristian, that the name is abused when it is giuen to one Pastor and not to all the rest; wherein if they will not be reformed by vs, I wish at least, that laying all preiudice aside, they may follow in their iudging and speaking, this moderation of these learned and godly Fathers of our Church.





A short answer, to the Tripartite Antipologie of some namelesse Authors.



S a little sparkle of fire kindleth a great flame, and one waue in the waters causeth many; or as the barking of one dogge in a Village wakeneth the rest to barke also (excuse mee to vse this comparifon, for in this, as Mr. *Dauid* his word is, the case is alike) so Mr. *Dauid* by his example hath prouoked others, his complices, to imitate him in his manner of doing. For since my coming to *Edenbrough*, for directing away my Dikaiologie to the Presse, there was deliuered to mee three sundry Treatises inuectiue, coincident for the most part, with Mr. *Dauid* his Parologie; and where they differ from him, a particular answer is here returned vnto them.

The Authors of them I know not, their names are suppressed: the first and the third goe together, and seemes to be some Preachers of Fyffe; they reckon out some sundry indwellers of Fyffe, to proue a certain alleagance concerning the late Bishop of S. *Andrewes*. their intelligence also with Perth, bordering with that Prouince, from which reports of my Sermons are so easily carried vnto them, insinuates also the same; but for their persons, be what they will, the matter is all one. Great brags were made be Mr. *Dauid*, of many

answers, and many Inquisitors that were to search mine Apologie : before they came, some great thing was expected, but no such thing is found : doubtlesse they haue manifested the weakenesse of their cause, that so many labouring about one thing haue not brought among them all, so much as one argument to defend it.

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*An Answer to the first.*

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**T**HE first ἀντιμαχος, saith he, is vnacquainted with mee, onely hath heard mee teach oftentimes, and beene as sundry others were, comforted thereby, for which hee thanks God : for, truly the glorie of that good which God worketh by the ministrie of his weak Seruants belongs vnto himselfe; for, wee are not able of our selues so much as to thinke a good thought. And to the end that such as haue gotten good by my Ministrie, may be further confirmed, I thought it my dutie, after I had considered the matter of Church-gouernement, rightly to informe them, that there is no cause why our Church should thus be diuided for it: And I may, and now doe with a good warrant of the word and mine owne conscience say to it, I should not, I will not, I dare not, be an author nor maintainer of diuision in our Church for it. If any will, let them doe it vpon their owne perill, wherein I will be loath to communicate with them.

In your third *Self*. you mislike the boldnes of others that vsurpe the Iudicatorie of other mens consciences, I wish the like moderation had beene vsed of the rest of your Complices. This onely you say, that albeif God be onely καρδιωτης, the searcher of the heart, yet men may iudge of other men by their fruits : where-

whereunto I willingly agree; for, it is the rule of our Saviour, *By their fruits you shall know them*. If a man condemne the life of another, let him disprove it by his euill deedes; or if hee will impugne the opinion, let him doe it by strength of reason: but to vsurpe the Iudicatorie of an other mans conscience, is it not intollerable presumption? yet commonly practised by your Complices? for whom it were good they remembered *Nazianzen* his warning, *Multa versanda sunt animo prouisum alium impietatis condemnes*.

Naz. erat. 7.

Sett. 8. You graunt that from the beginning of reformation till the yeere 1575. Our Church contented themselues with Bishops and Superintendents, why then is it counted so odious a thing that Bishops should be in it now?

You affirme also that I can bring no warrant for Episcopall gouernment, neyther from Gods word, nor practise of the primitiue Church for the first three hundred yeeres. The Answer you will finde in my Reply to the last Opponent.

Sett. 11. You alledge, that they who assembled at Glasgow, came vpon priuate missiues from his Maiestie, and vpon promises of gaine. Mr. *David* obiected that before, and I answered it in my *Dikaiologie*; onely you adde, that I know it to be so: but if you hope to make your Assertion good, you shall doe well to vse some other probations, for in truth I know not any such thing.

Sett. 16. The argument I vsed, mistaken by you, concerning the Apostles dispensation of Circumcision, shall be cleared in mine answer to the last Opponent, who also impugnes it.

Sett. 17. 18. You would proue that you are not the Authors of Schisme, but Bishops: why? because they haue departed from the gouernment, whereunto you stand

stand (say you) but this middes will not draw on that conclusion. For wee stand to the gouernment of our first Fathers, (confessed by your selfe) from the which who so shall be found to haue departed, let the blame be theirs.

*Self. 19.* Your alledging of the growth of Papistrie now, that was not before, is as I told you a Sophisme, *A non causa pro causa*, Kingdomes and Churches haue their owne periods of times, whereinto sinnes long contracted before, doe bring iudgement vpon them, which honest and godly men cannot hold off. By this same reason *Daniell* and *Ezekiell* might be blamed for Babels Captiuitie, which the sinnes of former ages had procured. It were but folly for you or vs eyther to charge one another with the causes of this wrath. There are none of vs free, by our sinnes wee haue deserued iudgement; God giue vs grace ioyntly to preuent it by vnfeined repentance in all holines and loue.

*Self. 28.* You charge mee for comparing my brethren of the Ministrie to *Skimeies*, if I had so done, I were worthie to be blamed, but in truth you haue mistaken mee, God forbid. My words are plaine against the Libeller, and such as hee, who if in their calling they were laborious, as I did hope to giue them example if they were acquainted with mee, they should finde no time for such idle toyes, and I maruell how men can so farre misconstrue my words; for I affirmed plainly that I was perswaded no well aduised Christian would fight with such armour as lying Libels, and if no common Christian will doe it, farre lesse euer thought I that a Christian Preacher would doe it.

And where you say they are very idle if they be not more laborious then I, my answer is, let the Worke beare witnesse. And so fare you well in the Lord.

*Edenburgh. Nouemb. 24. 1613.*

*An*

*An Answer to the second.*

THE second (to wit & Λυαχoc) commeth in like a swaggerer, breathing out many brawling speeches without either truth or modestie, he shoots his feeble bolt, and hideth himselfe, which is the fashion of a feeble coward: hee conceales his name, but by his speech may be discerned to be some *Lucius Blafus*, a suribund, but a figuline fellow, loadned with railings, lyings, fabulous fictions, wherewith he ouer-burdeneth himselfe. I leaue him where I found him, vexing himselfe with his owne anger, tumbling, and weltring in the puddle of his tumultuar thoughts, whereof hee cannot rid himselfe, bragging most vainely, but bringing nothing that may be counted worthie of an answer, saue onely that for lacke of any other thing, wherewith to charge me. Hee carps at my Commentarie vpon the eight to the Romanes, and passing by (as the manner of enuious men is) all the good that is in it, hee findes fault with the Grammaticall construction of the seauenth verse. A great matter, indeede I thanke the Lord; these labours of mine published in twelue or thirteene seuerall Treatises, hath done good to the Church; and howsoeuer they be disesteemed by you and some of your humour, yet that they are in account with men of greater pierie and learning then you is euident, in that now the third time that Commentarie vpon the eight to the Romanes, hath beene imprinted; others of them fise times imprinted. You come short of this honour your selfe, and grieues at it, you cannot walke with mee in the same way, to put your talent vnto profit, neither yet can suffer another to doe it beside you, vnlesse you

lye snarling, and barking at his heeles, and thereby declare your selfe to be but a base bodie. I must tell you, as the truth is, for many of you blinded, with a vaine conceit of your selues, spils vnspoken to, whose manner is, that either they vwould doe, but cannot; or else can doe, but for idlenesse will not, or may not: yet doing no good themselues, they will censure the doings of all others, neither can any thing be done, were it neuer so good, that shall escape the stroke of their tongue. But now to the word you quarrell, I know very well that  $\epsilon\chi\theta\epsilon\alpha$  is sometime a Substantiue, and you cannot denie it is also an Adiectiue. *Beza* in his notes, findes fault most iustly with the Latine translation, rendring the words in this manner, *Car-nem inimicam esse Deo*. First, because if the word had bene vsed heere as an Adiectiue, the Apostle would haue said  $\epsilon\chi\theta\epsilon\alpha\mu$ , to make it agree with  $\phi\epsilon\omicron\iota\mu\alpha$ . Secondly, because it doth not so significantly expresse the Apostles meaning: it being more to say the sense of the flesh is inimicitie with God; then to say, it is an enemy to God. Now if I looking especially to the best sense, haue vsed  $\epsilon\chi\theta\epsilon\alpha$  as an Adiectiue substantiuated in the plurall, the more effectually to expresse the corruption of our nature, according to that of *Moses*, *All the imaginations of the thoughts of mans heart, are onely euill continually*. And so hath rendered the words, *Sensus carnis Inimicitia aduersus Deum*. And out of it, haue drawne a true and profitable obseruation, what haue you heere to carpe it? As to these words subioyned (otherwise it could not agree with the Substantiue  $\phi\epsilon\omicron\iota\mu\alpha$ : it is of truth, it is drawne out of the first vncorrected Copie, and continues in the second Edition expressly against my direction. But when you shall haue taken as great paines to encrease your talent for edification of the Church, and shall offer your labours

bours to the publicke censure of others. I can assure you, modest and reasonable men will excuse you for the like construction, provided they finde good in the remanent of your labours.

And truly I haue great cause to thanke the Lord my God, that so many eyes and tongues, and Pennes being stretched out to marke my wayes: my words, my secret writings; my publicke writings yet among them all they can finde nothing either in my life, or in my labours wherewith to charge me: if they could, the world should haue heard it ere now: yea, since some of them haue beene so impious, as to iudge of Gods affection toward me by the death of some of my children, which I know hath beene trated into the eares of some within *Edenburgh*. What would these: who so narrowly seekes a blame against mee, haue done if they could haue found it? Againe, I thanke the Lord who hath so watched ouer me, as not to suffer mee to fall vnder the rebuke of man. I feare not, I care not the censure of flesh, and I trust in his grace, that still hee will preferue me pure and blamelesse to his heavenly Kingdome for his names sake.

But to returne vnto you, you haue here no other thing worthie of an answer: not answered already; It is scarce a sheete of paper you haue sent me, and you post through it with such speede, that any man may perceiue the heat of your humour hath spurred you to clatter out of the Cabinet of your cheeke any thing came readiest into it: neuer going in into your selfe, as becomes a modest man to aduise with your minde. My counsell to you, is, that when such a fitte of furie takes you againe, you giue commaund before to your seruants to holde Paper, Penne, and Inke out of your vvay, least you shame your selfe yet more, and so good Master μαθητορας, vvithing to you

greater modestie of minde and speech, I bid you farewell.

Edenburgh Nouemb. 25. 1613.

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*An Answer to the third.*

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2 Cor. 3. 13.

THE third begins his Logomachick declamation, with a great exclamation : *O tempora ! O mores !* wherein is more noise of words, then dint of reasons : Who (saith hee) would haue said within these twelue yeeres, that I would haue beene of this minde ? But indeede it is no strange thing to see any Christian, farre lesse a Christian Preacher, in twelue yeeres ; yea in one yeere, attaine to knowledge which he had not before : What else is our life heere, but a daily changing from darknesse to light, from sinne to sanctification, from Satan to the liuing God, from euill to good, from good to better ? *Wee behold as in a mirrour the glorie of God with open face, and are changed from glorie to glorie, into the same image by the Spirit of the Lord ;* what change I haue made, is neither so sodainly, nor so lightly done, as you suppose. I haue considered the matter at length, and findes for the one part arguments from the authoritie of persons, which did long restraine mee, as also from a late custome of our Church, which when I searched the register of our generall assemblies, I found easily taken away by a more auientie custome of our Church : On the other part, arguments from the truth it selfe, which I dare not conceale for respect of persons ; neither is it any reason that I should be bound with the cordes of former ignorance, and holden backe from giuing place to a better light, when God reueales it ; yet this is the maine argument you bring against



against me, which I thinke you would not repeat so often, if you had any stronger to bring for you.

In this same Page, you charge mee with two speeches, which are vntruths, they are not mine, I neuer had any such words, and it is a shame for you, who in the end of your Treatise subscribes your selfe *Philalethes*, that you should proue *Pseustes* in the very beginning. But if these vaine reports, wherewith you fill the hearts of such as leane their eares vnto you, were taken from you, you would be found bare and barren of matter, whereby you might maintaine them in a liking of your opinion.

Your calumnies, *Fol. 2.* that Episcopall dignitie drawes neere to Babel, and Egypt; that the calling is euill in it selfe, and corrupts the Carriers thereof: that the shew of worldly glorie hath turned me out of the path-way of Christ, that a man nose-wise (like you) might smell in my speeches the fauour of a vaine-glorious, and selfe-plealing humour, that mine heart cleaueth to the world, that it appeares to be auaritious and ambitious, are but words of winde, neither able to moue the mountaine of Episcopall dignitie (as you call it) nor yet one whit to commoue me at all: but so much the more confirms me, that I see you fight with lies and vntruths.

You denie that Superintendents and Bishops are one, *Fol. 6.* And why? Because Superintendents rode not at Parliament. A strong argument (forsooth) as if this pertained to the substance of their Office: but it is good enough, you wot where.

Your anger at Episcopall garments, and their riding at Parliament with Foot-cloathes, would be the lesse, if your care to redresse vanitie of apparrell in your selfe, and your complices were greater. As for Bishops their apparrell and riding, where-vpon you

gnaw so much, if the honour of their place in that supreme Court of this Kingdome, wherein now they haue by his Highnesse fauour that benefit to sit, craved so long by our Fathers, and not obtained till now, if this I say moued them no more, then any respect of honour to themselves, I doubt not they could willingly content, to be without it. And if I should answer you in this as I could, well I know I might iustly make you ashamed.

Bishops you graunt, *Fol. 6.* were once set vp in our Church, with consent of our Church: so your first brother confessed before you, what aileth you then at a Bishop now? why make you such a stirre for receiuing that, which our best and oldest Fathers embraced before vs. Why call you hereafter Episcopall gouernment, *The Romish Hierarchie? Fol. 10.* Did Mr. Knox and our Fathers set vp Romish Hierarchie? this must follow, if you be a true man. God forgiue you, and lay it not to your charge, that rends the Vnitie of our Church for that which you are forced to graunt our Fathers had before vs: you blame them who haue departed from you: but considers not they haue ioyned themselves to the Fathers of our Church older then you, the blame is not theirs, but shall be yours, if you also follow them not: for my owne part it repents me, I knew not the truth of this matter sooner, but as now by searching the monuments of our Church and former Churches I know it. If I had knowne it, no man should haue beene confirmed by my example in the contrarie. There may be personall faults in Bishops present, they are but men: but I am sure the insolent pride euident in many of you, that will follow none, but be followed of others; together with your hote contentions and needlesse strife, whereby you rend the bowels of this Church without compassion, bending

bending your tongues in publicke and priuate against your brethren: is a sinne more abhominable in Gods sight, then any wherewith you are able to charge them? Let alone therefore this conceit, and standing vpon your reputation. Thinke it no shame to submit your selfe to Episcopall gouernement; to receiue it in the Church, which the plaine euidence of truth forces your selfe to confesse, that it was set vp in our Church by the oldest and best Fathers that euer our Church had. But if still you will be contentious, and foster a diuision, if you will deprive this poore Church of the good wee might haue vnder so Christian a King, so long as wee haue his Highnesse for the establishing of the Gospell: if you haue no respect to encrease his Highnesse ioy be our Vnion, nor to vnite the present estate of our Church with her first estate for the honour thereof? If you haue no care to stoppe the mouth of the common aduersarie, and will diuide Ierusalem within, when it is besieged without, stand in feare, least God require this at your hands. You denie that the Episcopall and Presbyteriall gouernement were euer vnited. You may as well denie, that the Sunne shined in the Primitiue Church. Your fellow Writer wishes he had the benefit of Printing, I wish the same; you care not what you write in priuate, but if you were to publish them by Print, I hope it should be some awband to you, to restraine you from your accustomed rash affirmations of such Paradoxes, vntruthes, fables: or otherwise it would turne to your greater shame. But now if you will credit *Ignatius*, from *Peter* the third Bishop of Antiochia: through all his Epistles, hee euer distinguishes a Bishop and a Presbyterie, and yet makes them sweetly concurre to doe the worke of God: let it be, you doubt of some of his Epistles, but I hope you will not reiect them all: hauing exhorted

Ignat. ad Tral-  
lianos, Epist. 3.

exhorted the *Trallians* to obey their Bishop and Presbyters, he defines them both  $\tau\iota \delta\iota\nu \epsilon\pi\iota\sigma\kappa\omega\tau\omega\varsigma \alpha$ . What is a Bishop, but hee that hath power and rule in the Church, so farre as a man can haue it, and is according to his power a follower of Christ?  $\tau\iota \tau\omicron \pi\epsilon\rho\iota\sigma\upsilon\lambda\lambda\epsilon\iota\omicron\nu ? \alpha\lambda\lambda' \eta \sigma\acute{\upsilon}\sigma\eta\mu\alpha \iota\epsilon\rho\acute{\omicron}\nu, \sigma\upsilon\mu\beta\epsilon\lambda\epsilon\iota \kappa\alpha\iota \sigma\omega\epsilon\delta\epsilon\upsilon\lambda\alpha\iota \tau\epsilon \epsilon\pi\iota\sigma\kappa\omega\tau\omega\varsigma$ . What is a Presbyterie? but a sacred consistorie of Counsellours and Aisfessors to the Bishop. See you not heere a Bishop and Presbyters distinguished: see you them not vnited, the one hauing power to rule, the others dutie being to counsell and assist. And this testimonie of their Vnion fiftene hundred yeeres old. Many other cleare testimonies out of all the Epistles of *Ignatius* Bishop of Antiochia, Martyr at Rome, might be gathered to this same purpose, but that it were too long to rehearse them.

Nazian. orat. 7.  
de Composita dis-  
serendi ratione.

Take with this another of *Nazianzen*. *Nos omnes unum corpus in Christo sumus, ac singulitam Christi sumus membra, quam alter alterius, nimirum imperat & presidet hoc, illud docetur, nec idem efficiunt utraq, siquidem imperare, ac subiectum esse imperio non sunt idem, & sunt tamen utraq, unum per unum spiritum conglutinata in unum Christum*. Wee are all one bodie in Christ, and euerie one of vs the members of another, as also the members of Christ: one is president and commaunds; another is gouerned: both these effectuates not one thing, for to commaund, and to be subiect to commaundement, are not one, and yet these two becomes one being conglutinate and conioyned by one Spirit into one Christ: That *Nazianzen* meanes here of the distinction of Ministers, whereof the Superiour hath power, to rule; the Inferiour his place to obey, yet both happily vnited in Christ, to doe the worke of God: See *Elias* Commentarie vpon this place.

Looke againe the fourth Councell of Carthage,  
holden

holden about twelue hundred yeere since. *Presbyter ordinatur Episcopo cum benedicente & manum imponente capiti eius, & qui adsunt presbyteri manus suas iuxta manus Episcopi teneant* : A Presbyter is ordained, the Bishop laying hands vpon him, and blessing him, and let the Presbyters which are present, haue their hands belide the hands of the Bishop. There they are distinguished yet vnited.

*Omnes Episcopus Presbyter est, sed non omnis Presbyter Episcopus, hic enim Episcopus est, qui inter Presbyteros primus est.* Euery Bishop is a Presbyter said *Ambrose*, but euery Presbyter is not a Bishop: for hee is a Bishop, who is first among the Presbyters: there they are distinguished and vnited.

Ioyne to these *Cyprians* complaint; *Aliqui de Presbyteris nec Euangelij, nec loci sui memores nec futurum Domini iudicium, nec sibi prapositum Episcopum cogitantes, quod nunquam sub antecessoribus nostris factum est, cum contumelia & contemptu prapositi totum sibi vendicant, &c. Si ultra in isdem perseuerauerint utar ea admonitione, qua me Dominus uti iubet ut interim prohibeantur offerre.*

In his sixt Epistle hee professeth he was determined to doe nothing without counsell of his Compresbyters; but because some Presbyters had receiued some that had fallen, to the peace of the Church, *inconsulto Episcopo*, without knowledge of the Bishop; neyther fearing the future iudgement of God, nor the present Bishop set ouer them, which hee saith was neuer done by any Presbyter vnder any of his Ancestors, not without contumelie and contempt of their Bishop, he warneth them if they continue in it, hee will vse that censure against them which the Lord commaunded him, and suspend them from their Ministrie. How vnwise you were to alledge the authoritie of *Cyprian* for you, this one place, among many, may witnesse: for he not

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*Concil. Carth. 4.  
cap. 3.*

*Ambr. in  
1 Tim. 3.*

*Cypr. Epist. 10*

*Fol. 13. & 15.*

onely affirms that the power of a Bishop ouer Presbyters is more auncient then his time, but that it is warranted also by diuine authoritie.

I could to this same purpose bring many others, if at this time I might attaine to my owne minutes, collected for helpe of my memorie. But let these suffice for the present. If they content you not, then I send you to the fourth Booke of *Donname*, wherein hee proueth Episcopall Function to be of Apostolicall institution, because it was generally receiued in the first three hundred yeeres after the Apostles. If you be purposed to dispute this question, you will finde him there with very formall and forcible reasonings defending Episcopall gouernement: if you will not, as I thinke you will not meddle with him, because hee is too strong for you, then you shall doe best to let alone your whisperings in the eares of simple people, and your triuiall arguments which seeme good enough to them that know no better, but in very deede are like the Cuties of bone wherewith Children shoote in the streetes, that may well make a little fize with powder, but are not able to carrie any Bulle, and it will be long before you hurt a Bishop with such.

You carp at my Argument *fol. 9.* that I bring to proue the externall Discipline to be arbitrarie and changeable, as may best serue for edification, because the Apostles, in a greater matter, dispensed with Circumcision for edification, some of them retayning it, some not admitting it, as they saw best for the state of their people. You neede not tell mee that Circumcision was a Sacrament, and no point of Church-gouernment, I know that very yvell: but must tell you againe, that as quicke as you thinke your selfe, you mistake the argument; for, it is from the more to the lesse: If the Apostles vsed a diuersitie in a greater thing,

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for the good of the Church, and did not all keepe one rule concerning the Sacrament of Circumcision; why shall it be thought euill now to see diuersitie in the Church about a leisse thing? some Churches vsing externall gouernment one way, others another way, as the state of the time and people requires. Besides that, I beleued your Doctorship had bene so acquainted, at least with the recent Writers of this age, that you would haue soone perceiued the Author of the words alledged by mee to be *Musculus* on 1 *Tim.* 1. and his probation of it, is not from auncient *Augustine*, as you take it, but from the latter *Augustiana Confessio*; put on your Spectacles and reade it againe. Thus while as like a blinde man you would strike at mee, you strike a more worthy man then euer you were, and a vvhole reformed Church also. Yet for all this, your vvords are oracles good enough (I warrant you) in your owne Conuenticles, and with them the simplicitie of many Christians is abused, whose eyes I pray the Lord open, that as they know the truth of the Gospell, so they may know the truth of this question also, and leaue off to rend this Church by so vnlawfull a diuision.

That you affirme no Schisme was in our Church till Bishops came. I must tell you this is but your calumnie, and the contrarie is notoriouly knowne: to mee it is cleare as the light; with a mourning heart many a time haue I looked vnto one, I could make it cleare to the world, but I will not for all your prouocation. I say no more, but if you be ignorant of this, you are a great stranger in *S. Andrewes*.

Your Discourses fol. 10. 11. 12. 13. are answered alreadie. In the 14. you condemne the calling of the Bishops of this Church, they neyther haue it from the people, nor the Church, nor the generall Assemblie. Surely, you are a pert affirmer of any thing you please,

for you will not finde any Bishop of Scotland, whom the generall Assemblie hath not first nominared and giuen vp in lytes to that effect, or else by such as haue authoritie in the Church to doe it.

In your *fol. 15.* you vsurpe the iudgement of my conscience, and therein vtters the pride of your spirit, but impaires not mine honest inward testimonie in, the contrarie. I affected no Bishoprie, no creature can conuince me of *Ambitus*, directly nor indirectly: but you must be like your selfe, affirme falshoods confidently, that your simple ones may beleeeue you: neuerthelesse know that God will bring you to iudgement, and you shall be countable, if for your idle words, much more for your false lying words, spoken and published for the corrupting of others.

My words against the lying Libeller you wickedly and most wrongfully wrest against my brethren, God forgieue you; I haue answered it alreadie.

And where in your last lease you runne out vpon your comparifons, that those who haue laboured more faithfully and fruitfully in the worke of God then I haue done, could teach mee how to behaue my selfe in the house of God, though now (say you) I seeme to my selfe a great Doctor in Israel. All this is but needlesse talke: I refuse not to be taught of any in the Church, I haue learned some good from any that euer I heard, and haue taken paines to keepe it: but what I seeme to be in mine owne eies is hard for you to know. When in the secreet of my heart I deale vwith my God, I know my roome, that I am the chiefe of sinners, and least of Saints; and in truth I so esteeme my selfe: but where you will come in, and out of your pride, runne ouer mee, and treade my gift vnder your feete, I will not suffer you. It is not mine owne, and I got it not from you, I will speake in defence of it,  
and



and not let you disgrace it, I haue by the grace of God, laboured as faithfully, diligently, and I trust also fruitfully, as you, or any with you that haue stretched the penne against mee. Hee that made mee a Doctor in Israel, hath taught mee that which I neuer learned from man, and wherewith you, if you were well tryed would be found vnacquainted.

Some of your sort, I wot not if it be your selfe, haue beene carping at my works in a publicke Sermon to the people. *S. Luke* (saith hee) when hee wrote the Historie of the *Acts*, dedicates it simplie to *Theophilus*, but some Writers of our time must in their Dedicatorie Epistles premit honourable Stiles: Is not this thinke you, good Diuinitie? But the reputation of this Doctor maketh any thing good enough that hee liketh to speake. But if hee read the Booke through, before hee beganne to expound it, hee might haue marked that *S. Paul* speaking to *Festus*, giues him an honourable Stile, *O Noble Festus!* What will hee say vwhen hee comes to that place? If it had beene, eyther Heresie, or flatterie, or vnlawfull, in it selfe, to giue Stiles of honour to honourable men, *S. Paul* would not haue vsed it. And hee who did obserue this lesson on Saint *Lukes* speech to *Theophilus*, did but abuse his hearers, and wrong the absent, whose workes hee would faine disgrace, for a mistaking of himselfe.

*Acts 16. 25.*

As for fidelitie in the Ministerie, the onely Iudge thereof is the Lord: and who hath laboured more or lesse fruitfully in his worke, will be knowne in that day wherein euery mans fruit shall be manifested: your presumptuous preuenting of it will make no man vp nor downe: hee is not higher, because you doe commend him, nor the lower, because you disesteeme of him. My labours published for edification of others, are not the lesse regarded, that they want some *Fiscean*

Sonnets prefixed to them, meeter for Actors of Comedies then Doctors of Diuinitie.

In your Conclusion, seeing you will haue no peace except it agree with your humour, which I am not able to giue, and is as little reason you should receiue, I leaue you till God mend you, and worke a more sober and peaceable minde in you: and so farewell.

*Edenburgh, Novemb. 28. 1613.*

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THE CONCLUSION:

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*Cypr. Epist. 6.*

AND now to conclude all; if Mr. *David*, or any of his Complices will still be contentious, let them know I will no more interrupt the course of my studie and better exercises for such matters, except it be by commaundement of my Superiours: if any moe had come so long as my penne was about this purpose, they should not haue wanted an Answer, but now seeing I know none others, I close vp this Combat, *Non licet ad huiusmodi ineptias vacare*: surmise, say, report, backbite, lybell as you will; but seeke some other partie. I haue bent the course of my studie to more profitable labours. I wish my paines may worke in you what I would, but because wee finde by daily experience the truth of that once spoken by *Macarius*, *προβάτωρ & δυνάται προβάτωρ σεπασίνοι*: I turne mee with *Nazianzen*, to the Lord, who is onely able to tame the nature of man: *Beatissime Christe mortalium lumen, velim super mare nostrum ambules, & iactari desinet*; Sweet Iesus, the light of mankinde, let it please thee to come and walke vpon the Sea of our perturbed

bed affections and it shall become calme. *Veni Domine Iesu & aufer scandala de Regno tuo*: Come Lord Iesus take offences out of thy Kingdome, out of our hearts. Who but thou should raigne in them? let not Pride possesse vs, let not Arrogancie rule ouer vs, let not filthie Couetousnesse command vs: Put these to the doore O Lord; come thou and possesse thine owne; none but thou O Lord, can claime a title to vs: *Vtinam prater Christum nihil in nobis vimeret*! Oh that nothing beside Christ Iesus were liuing in vs! Lord Iesus who left thy peace to thy Church, keepe it among vs, that wee may be one in thee, with all holinesse, truth, and loue,  
*Amen.*

**FINIS.**